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*Sandwich Islands.*

GENERAL LETTER FROM THE MISSION.

*Introductory Remarks — General Survey.*

FOR reasons which have not been explained, the General Letter of this mission has been much longer in reaching this country than usual. But though it has lost something of its freshness, and though a number of letters of a more recent date have already appeared in the Herald, it is a document which cannot fail to excite an interest in all who have studied the history, and watched the progress, of the Hawaiian people.

The last general meeting of the mission was held on the 13th of May, 1846. The number in attendance was unusually large, there having been present thirty-two males, thirty females, and ninety children. Sessions were held on six days of each week from nine to twelve o'clock; and on five days there were afternoon sessions from two to five o'clock. One hour (from eight to nine) in the morning of each day was devoted to exercises for the benefit of the children. On most of the evenings, meetings of different kinds were held; and one entire day was set apart for religious services.

The General Letter first alludes to the changes which death has made in the mission. Messrs. Whitney, Dibble and Knapp had finished their work on earth, since the previous meeting in 1844; the decease of Mrs. Andrews occurred on the 29th of September, 1846. The loss of these beloved brethren and valued laborers reminds the survivors that their time is short, and that the

grave is waiting to receive them. In view of these obvious truths, the mission ask that a reinforcement may be sent, as soon as practicable, to supply, in part at least, the places of those who have fallen, as also of those who may be expected to fall before aid can reach them. It is deemed particularly important that the number of physicians should be increased. "Our need of two or three medical men," the brethren say, "is great and distressing. Our bills to physicians out of the mission are becoming larger and larger every year; while we are losing the moral and intellectual influence of this class of laborers among the natives." This request is earnestly commended to the medical profession in this country. Are there none in its crowded ranks who feel a desire to engage in this blessed enterprise?

In the following extract a general view of the mission, its success, its disappointments, and its prospects, is exhibited.

In surveying our whole field of labor for the past two years, we have much over which to rejoice, and much for which to mourn. At sundry times and in divers places the Spirit has been shed down upon the people; not indeed, in his mightier demonstrations, but like the small rain and the distilled dew upon the tender grass. God has shown himself ready to bless. He has taught us that his arm is not shortened, that his ear is not heavy, and that Israel's keeper slumbereth not. He has called upon us to bring all our tithes into the store-house and to prove him, if he will not open the

windows of heaven upon us. He has not forsaken the work of his hands, nor given his heritage to reproach. He has not broken down the hedges of his vineyard, or left his vine to the consuming fire or to the foot of the wild beast of the desert. He has waited to be gracious to his people, and to bless his heritage.

We are called to mourn over our own sluggishness, our fears, our unbelief, our want of a more constant and glowing love to our Master and the souls of this people. We mourn also the worldliness, the stupidity, and the backsliding of many who "did run well," and in whom we had hoped to see a patient continuance in well doing, and a holding fast of the beginning of their hope steadfast unto the end. But we are not discouraged. We still labor in confident expectation of success, and of the advancement of the kingdom of our Lord. We know in

whom we have trusted, and under whose solemn and high commission we have left our native land to preach among these Gentiles the unsearchable riches of Christ. We know also the pledge of his presence, and the faithfulness of Him who hath promised. We would, therefore, humble ourselves for every past delinquency, for every doubt or fear or desponding thought; and we would consecrate ourselves anew, entirely and forever, to the service of Him who hath called us.

### State of the Churches.

The first topic to which our brethren advert, after closing their preliminary remarks, is the state of the churches under their care. The following table, though incomplete, will assist us materially in our efforts to obtain a correct view of their present condition:

STATIONS.		Whole No. admitted to church on examination.	Admitted past two years on examination.	Whole No. deceased.	Deceased last two years.	Suspended last two years.	Remain suspended.	Excommunicated last two years.	Whole number excommunicated.	Remain excommunicated.	Whole number in regular standing.	Whole No of children baptized.	Baptized last two years.	Marriages last two years.	Average congregation on the Sabbath.
HAWAII.	Hilo, . . . .	9,079	553	2,057	576	59	483	129	125	45	6,420	2,946	145	262	850
	Waimea, . . .	62		1,000	194						2,136	1,076	129		
	Kohala, . . .	1,673		268	58	52	127	25	312	270	1,164	618	30	50	900
	Kailua, . . .	2,195	12	302	132	447	371		43	10	1,399	1,511	75	52	550
	Kealia, . . .	586		105	67	59	100	49	68	67	782	268	81		
	Kealahoukua, .	2,107	11	206	89	273	229	24	178	175	715		69	36	140
MAUI.	Kau, . . . .														
	Hana, . . . .	539	54	54	24	13	11	5	40	17	523		111	197	
	Wailuku, . . .	1,383	213	107	21	50					1,078	844	192	186	800
	Lahaina, . . .	1,021	263	178	40	40	29		37	34	885	935	210	223	1,600
	Kaanapali, . .	159	21	20	13	6	3				127	147	92	84	300
	Molokai, . . .	957	174	105	40	19	31	15	23		766	619	152	117	700
OAHU.	Hauula, . . .	286					24	6		13	269		10		500
	Kaneohe, . . .	261	2	54	25	6	18	7	20		219	136	19	146	400
	Honolulu, 1st, .	1,762	48	970	87	92	38		31	30	1,446	703	54	219	1,750
	Honolulu, 2d, .	1,917	99	363	141	108	24	118	395	304	1,317	437	31	252	900
	Ewa, . . . .	1,336	93	184	55	13	4	5		4	948			118	1,000
	Waianae, . . .	38	9	20	5	13	10	3		3	171				500
KAUAI.	Wailua, . . .	696	1	58	11	16	16	29	180	119	141	514	14		200
	Waiohi, . . .	207	25		7		4	3	14	11	178	76	8	108	250
	Koloa, . . . .	241	10	31	9	4	6	4	27		185	145	18	87	350
	Waimea, . . .	372	23	62	21	2	21	9	26	20	296	154	9	34	700

From one station, it will be noticed, there was no report; while the returns from some others were imperfect. The whole number of persons who have been admitted to the churches, from the commencement of the mission, is supposed to be 33,198; of whom 1,789 were received to Christian fellowship during the year which preceded the general meeting. Making the necessary deduction for deaths, cases of discipline, &c., the number in regular standing is supposed to be nearly 23,000. In reference to this table the mission say: "It will be seen that while some of our churches have held their own as to numbers, others have decreased, others still have made a

little advance. It will also be seen that there is a small decrease in the aggregate of those who are in regular standing."

We do not, however, feel that true religion is losing ground on these shores. The present is a time of trial. The nation is in a transition state. The whole polity of the people, civil, social, commercial and moral, every thing in fact which affects their physical and spiritual being, their interests for time and eternity, is undergoing change, modification, and, as we trust, renovation. In former

years the mighty power of God was displayed here in the wonderful outpouring of the Holy Ghost. This suddenly furnished a great amount of materials for his spiritual house. We, according to the grace which was given us, endeavored to collect, prepare and arrange these materials, so that as lively stones they should grow to an holy temple in the Lord. But, as has always been the case, even with the wisest of Christ's master builders, we have reared upon the foundation gold, silver, precious stones, wood, hay, stubble. Our work is now being tried. Some of it is consumed, and some of it still remains. But the fiery trial is not yet ended. It will go on until all that is combustible shall have been consumed, and until all that is precious shall have been purified. It will go on until the materials of this building shall be known, and until the character of our work shall be seen, for the day shall reveal it.

Some features in the character of the professed followers of Christ at the Sandwich Islands, are presented in the subjoined extract :

Allow us here to say that, although many of those who professed to have turned to the Lord, have gone back to the world, and walk no more with Christ, and although many are lukewarm, having left their first love; still there are thousands over whom we rejoice, with great hope and strong consolation, as members of Christ's spiritual body. These are our joy and our crown. We have constant and abiding and soul-cheering evidence that the Lord has wrought a great and marvellous work among this people; that the mighty thunderings of his power by which he shook this kingdom in 1837—9, caused many a prisoner of hope to flee to the strong hold for refuge, and to abide under the shadow of the Almighty.

Of this we have daily evidence in the increasing light, the established principle, the orderly walk, the grounded faith, and the active benevolence of many. The churches are becoming gradually consolidated. The good and the bad, the precious and the vile, are forming more distinct classes; and the line of demarcation is more and more discernible between them. We have hope, yea, more, we have confidence, that the gospel of Christ is established here upon a firm basis; that it is fixed in the understandings and in the hearts of thousands, and that the gates of hell shall never prevail against it. We trust that God

has begun a good work here which he will carry on till the day of our Lord Jesus Christ, and that neither the currents of temptation, nor the tempests of affliction, will ever sweep away this work of his hands.

Still, notwithstanding the confident hope which we express, we have not forgotten that we live in the midst of "sot-tish children," of a "foolish nation," of a perverse people, of a fickle and wayward generation. Many of our highest hopes and fondest expectations have been blasted. Many who gave great promise of a steadfast career in the way of righteousness, have already turned aside after Satan. But this should have been expected. No strange thing has happened to us. It is but a feature in the history of the church in all ages. It is developed in every land where the gospel has been preached, and it will continue to be so, while the deep and dark current of depravity rolls in the heart of man.

#### *Civilization—Population—Work to be done.*

The view taken by the mission in respect to the progress which the Hawaiian people are making in general civilization, appears to be discriminating, at the same time that it will animate and encourage those who have felt a peculiar interest in their welfare.

As to general civilization, it is steadily progressive; and perhaps we may say that its advance has no parallel in the history of man. Learning, commerce, agriculture and art are fast changing the face of society and the physical features of the country, especially at and near those focal centres where these influences most converge. It is true that the mass of the people are still poor and degraded; while it is also true that a certain amount of these civilizing influences is felt at the remotest extremities by the obscurest individuals of the land. The contrast in a knowledge of the world, in enterprise and industry, in independent thought and action, in houses, furniture, equipage and dress, in manners, etiquette, &c., as seen by a comparison of the present state of things with that which existed years ago, is truly great; and if we carry back the comparison for twenty-five years, it is astonishing. Of course, our remarks must be understood as applying particularly to those points where Christianity and civilization have exerted their combined and more direct influences. Still the nation has weary

heights to climb, before it can reach the summit of temporal and of spiritual good. The Lord hasten the work of his hands!

On another topic the report of the mission is less satisfactory. The design of Providence in relation to the future occupancy of the Islands is by no means apparent.

One subject still presses painfully upon us, namely, the decrease of the population. A census of some parts of the Islands has been recently taken, by which it appears that the decrease still continues, though not perhaps in so great a ratio as formerly. The causes which first produced this tendency to depopulation have not yet ceased to act; and it is still a problem whether the Hawaiian race will be perpetuated. One thing, however, is clear; there will be a race of men in this land, and these islands are destined, under God, to become populous and wealthy. Their happiness and glory will depend on the use which shall be made of those great moral agencies which God has put in operation here. Our prayer is that the gospel of our Lord and Savior Jesus Christ may prevail in this kingdom, and may here shed its purest and brightest radiance so long as the sun and moon endure!

It should be understood, however, that the decrease of population in some districts appears to be arrested; and the outward current may possibly be reversed, at some future day, on all the Islands.

Notwithstanding the progress which has been made among this people, and the great and distinguished mercies which have been shown to the mission, there is enough of vice, poverty and wretchedness, enough of spiritual, mental and physical degradation left to call forth our pity and our prayers, enough to awaken our deepest sympathies, and our most energetic, patient and persevering labors. Our eye still affects our heart, as we see multitudes of the people moving forward to ruin, and closing their ears against the truth. And most of those from whom we hope better things, "even the things which accompany salvation," are mere babes in Christ, needing the most constant, wakeful and unwearied care.

Prior to the general meeting, Romanism seemed to be losing ground. But "a number of priests and seculars" arrived at the Islands about that time, who have since made vigorous efforts to gain proselytes to their faith. Some account of

their success has been already published in previous numbers of the Herald.

### Common Schools.

The common schools of the Islands have been for the last two years in much the same condition as in previous years. The children exhibit, as we think, a steady progress in mental acquisition. It should not have been expected that a people, so deeply sunk in the vice and sottishness of heathenism as this people was, would attain, in twenty-five years, to such a degree of civilization as to have a system of schools equal to what is found in enlightened Christian countries. And although, as a general thing, our teachers are as far in advance of their scholars in knowledge, as teachers in enlightened countries, it should not be supposed that either the instructors or the pupils on the Islands will bear comparison with those in such a country as New England. In the art of governing their schools, Hawaiian teachers have generally little more skill than the youngest of their pupils; and, consequently, as noise and disorder abound, there can be but little attentive study given to the lessons. But notwithstanding the low standard of qualifications and attainments of teachers and pupils, these schools sustain the same important relation to the civilization and progress of the nation, as those of enlightened lands.

The want of sufficient pecuniary encouragement to the teachers has, no doubt, been a hindrance to their efficiency and to the progress of the schools. One cause of this failure has been an inconsistency in the law, which in one section provided that all the revenue in the hands of the tax-gatherers should be paid into the treasury, and, in another, that the school superintendent might demand of the tax-officer a portion of this revenue as pay for the teachers. In the conflict growing out of the two laws, the provision which required payment to be made into the treasury, has generally proved the stronger; and education has consequently suffered.

Another prominent cause of the failure of the teachers to secure their pay, has arisen from a low appreciation of knowledge by the people, and their consequent lack of interest in the schools. According to the law, the schools were to have the avails of a portion of the King's labor-days; but when the natives have been called to work on those days, they have, at least in some places, been



allowed to do as much or as little as suited their convenience; and the officers whose business it was to direct and enforce the system, have too often been as little concerned as the people themselves to render the labor of any avail.

In these circumstances only a very few of the teachers have received the amount stipulated to be paid to them by the government; while the majority have been compelled to be content, if they could be made to be, with half pay, or with nominal wages, or with none at all. In a few places teachers have abandoned their schools in discouragement; while in others they have with difficulty been persuaded by the missionary to hold on, in hope of the enactment of a new law.

It has been stated in former numbers of the *Herald* that the statutes bearing upon the support of teachers have lately undergone a revision.

A new law has recently been enacted, and is soon to go into operation, which makes more liberal provision than the old one for the support of schools, and which gives some promise of being better executed. But, however good the law may be, there must always be difficulty in enforcing its provisions, while the people, and the native officers appointed to execute the law, have so little appreciation of the worth of knowledge, and take so little interest in the schools.

By the new law public instruction is made a distinct department of the government; and Mr. Richards is placed at the head of this department; and in that capacity has a seat in the Privy Council of the King. As Minister of Public Instruction, Mr. Richards will have the general oversight of the schools in all the islands; and will appoint school inspectors, or superintendents, in all the large districts. The law provides that a larger proportion of the labor days of each month shall be given to the support of schools than was formerly allowed. It enacts also that all government property in the hands of the tax-officers, except the poll-tax, may be available for the schools, if needed.

Knowing, as we do, the difficulty, and even the impossibility, of perfectly enforcing any good law, while the instruments by which it is to be carried into execution, must be officers, many of whom will unavoidably be ignorant, imprudent, stupid or vicious, we would not be too sanguine in respect to the opera-

tion of this law. Yet we cannot but hope that the condition of the schools under its operation will be materially improved.

The report of the mission alludes to the state of the seminary at Lahainaluna, the two boarding schools at Hilo, (one of them under the care of Mr. Lyman, the other committed to the supervision of Mrs. Coan,) the female seminary at Wailuku and the select school at Waioli, under the direction of Mr. Johnson. As no facts, however, are mentioned which are not already known, there is no occasion for an extended notice of these institutions.

#### LETTER FROM MR. HUNT, NOVEMBER 18, 1846.

#### *Revival in the Seminary at Lahainaluna.*

FOR considerably more than a year, Mr. Hunt has taken part in the instruction of the seminary at Lahainaluna; and at the last annual meeting, he received a formal appointment as one of the teachers in that institution. The reader of the *Herald* will peruse the extract which follows with peculiar pleasure; for the facts which it communicates, have an important bearing upon the training of a native ministry at the Islands, that may one day release the mission from its responsibilities to the Hawaiian race. Mr. Hunt says that there are four or five promising candidates for the sacred office in the class which is to graduate this year; and in the two lower classes as many more, besides an equal number, perhaps, who give some evidence of a change of heart. The seminary is conducted with a stricter reference to the education of a Hawaiian ministry than heretofore.

I know you will rejoice with us in the evidence which we have had of the Spirit's presence among our pupils for three months past. The interest commenced with the church members. Feeling that their usual Sabbath evening prayer meeting, hitherto held in the chapel, was dull and profitless, they requested permission to hold in its stead a number of sectional conferences in their private rooms. It was granted; and the influence was most happy. The effect of this measure seemed to be to bring religion into close contact with every heart. It was like taking the cross of Christ, and placing it across the path of the careless, thereby to arrest him, and invite him personally to Christ. Some

were immediately awakened ; while, one by one, most of the scholars were brought under the new influence. Set hours were appointed, out of school, in which to converse individually and in rotation with the inquirers.

It has certainly been a delightful task to point these interesting youth to Christ. Meetings with Hawaiian inquirers had previously given me more pain than pleasure. At most stations their numbers prevent a private interview ; and then there appears to be so much hypocrisy, so much mere recitation-work, and withal such imperfect or dark-hearted views of truth, and so much reason to doubt their sincerity, that one is more inclined to weep than rejoice. But my interviews with these youth afforded, for the most part, real satisfaction. I saw more evidence of sincerity, and more tokens in those really anxious of genuine sorrow for sin.

Several things contributed to this greater satisfaction and enjoyment. In the first place, my interviews with them were private. Thus I could better get at their real feelings, and give more personal, familiar and appropriate instruction. Again, the discipline which their mental training in the seminary has yielded them, has given them clearer views of the truth, and a better knowledge of their own hearts. With respect to multitudes of the people, particularly of the older class, I have sometimes felt that the Spirit would hardly find mind enough for its instrumentality. And no where, as here, have I so realized the advantages of even a trifling mental discipline and a limited knowledge.

The work of grace has been of the most quiet nature ; and, as the fruits of it, some of the most promising boys have, as we hope, passed from death unto life. The interest has of late declined, leaving us without hope for the most of our pupils.

The seminary was probably never in a more promising state. But it does not promise largely at present for a native ministry. We must look to the different stations, and search out a material that is rougher, but perhaps not less useful to the majority, for the most of our native help. But with the advance of the people, an institution of this character will be more and more needed ; and, with the blessing of God upon our labors, we may be confident that a beginning has been made, which will at length secure to this nation a competent and permanent native ministry.

### *Kaanapali—Religious Interest—Popery*

The Herald for March contained a letter from Mr. Emerson, giving an interesting account of his labors at Kaanapali, near Lahaina. During the last three years of his connection with the seminary at Lahainaluna, he acted as the pastor of the church and congregation in that district. On his return to Waialua, however, it became necessary to make a new arrangement for supplying them with the means of grace. What that arrangement was, the following extract will show.

At our meeting in May last, the same motion that prevailed to remove me from Kau, and locate me as instructor in general literature in this seminary, also conferred on me the pastoral charge of the small church at Kaanapali. This district, or rather the part that falls within my limits, begins about three miles from this place, and extends nine miles northward, along the western shore, embracing a population of a thousand souls. I can be but little else than their preacher ; my duties in this institution forbidding my engaging to any great extent in the labors of a pastor. Still I have visited within a few weeks past, on Saturdays, every village, and conversed individually with all the inquirers, three hundred and more in number.

I was glad to find an unusual interest on the subject of religion, and the number of inquirers greatly increased. I trace this result principally to the labors of Naiapaakai, a promising member of the theological class ; who for fifteen weeks, on Saturdays and Sabbaths, had labored among them. The result has been an awakening, though not what would be called a thorough revival. His efforts were mainly confined to Honokohau, the remotest village in the field.

In that retired and verdant valley, the papists had recently been making strenuous efforts to obtain a foothold. At first it seemed as though the enemy had triumphed. The Jesuit first held out to parents and scholars, "No taxes for schools ;" and both for awhile, glad of the release, followed the cocked hat and silken gown of the exulting Romanist. But, as every where else on these islands, the resources of the deceiver were not equal to his promises. Teachers could not subsist on their crucifixes and beads ; nor could the "ave marias" of their naked pupils, chanted never so rudely and in an unknown tongue, feed or clothe them. This broken promise discovered to some the horn of the

beast. A reaction commenced; and it was just then that I sent Naiapaakai to assist in rolling back the retreating tide. The children returned to their old schools. The church members, at first cold and distant, soon rallied around their new helper; and by the aid of their great Captain, the foe retreated. They have, however, a hold in the valley; but for the most part their followers are far up and secluded. No church members were drawn away; and the great drag-net of popery has gathered only of its own kind.

I have recently visited that region, and find that the scourge that so severely threatened them, has united and strengthened the little band of church members; while the labors of Naiapaakai have awakened many of the wicked and careless to thoughtfulness and repentance.

#### *Naiapaakai—Liberality of the Church.*

Naiapaakai has proved a very judicious and acceptable preacher, and the church in that district are ready to-day to assume his support and take him for their pastor. I should not hesitate to advise his location among them, were there not more needy fields demanding his services. A remark which he recently made will introduce him to you. He was asked by my associate whether he would go cheerfully to Kau, that most inaccessible station on Hawaii, and now destitute on account of the declining health of Mrs. Paris. He replied, "I have given myself to the Lord, to go anywhere you, my fathers, may think it best to send me." Would that more enlightened minds, of a brighter land, possessed more of this spirit! There would be no lack of men to strengthen every missionary post, and to bear the standard of the cross to every clime.

Mr. Hunt has propounded thirty-seven persons for admission to the church in February next. "Meantime," he says, "I must instruct them, while I feed the flock, and guide the inquiring to the Lamb of God." The fact stated below is gratifying.

This church is doing what it can for the cause of benevolence. The members voluntarily, and among themselves, entered into an arrangement by which each male communicant is pledged to pay one dollar and a half, and each female fifty cents per year. Of the money thus raised, some has been de-

voted to the support of native help, and some to the assistance of other and more destitute churches. This, I think, is a better disposal of their funds than to contribute it to my support. Male and female, they number one hundred and fifteen. Of these only one is under censure. One was recently excommunicated for idolatry. He was seen to open his calabash, and very carefully take out a stone and worship it! This he would do on occasion of his undertaking his daily work, cultivating land to obtain food, fishing, &c. &c. The stone was in its natural state, though of a peculiar form. The superstitious mind of the heathen might imagine it a god reclining upon his elbow. Thus their old habits still have great power over them, influencing (to how great an extent we know not) all their religious notions, if not, as in this case, breaking out in open idolatry.

The schools in Kaanapali, Mr. Hunt says, have lately been reduced in number; but all the teachers are retained, in the hope that the course of instruction may become more thorough.

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LETTER FROM MR. COOKE, DEC. 22, 1846.

#### *Young Chiefs' School.*

Mr. Cooke still has charge of the Young Chiefs' School; and a part of this letter is devoted to a history of the institution during the last few months. The number of pupils is at present sixteen, there being eight of each sex. The cost of the school for the year ending April, 1846, was \$4,434 52; of which sum about eight hundred dollars were expended in making repairs. Mr. Cook says that the government has always been ready to furnish the means requisite for the success of this novel enterprise. Indeed the King and Chiefs appear to take a deep interest in the prosperity of the school, and to appreciate, in some measure, the importance of a thorough intellectual and moral training to those who are soon to fill the highest places in the nation.

In regard to the intellectual attainments of our scholars, we are much encouraged. They have made gradual and steady progress in the various branches to which their attention has been directed. They have become much interested in reading English books; and they spend not a little of their leisure time in reading useful publications. We take great pains to put such books in their way as are adapted both to interest and benefit them. They are pleased when

they hear any thing of an encouraging nature respecting the people.

With all these advantages, however, they are yet destitute of the fear of the Lord, which is the beginning of wisdom. Their situation in life, and their increasing age, render their way more and more perilous; and it is needless to say that there have not been wanting in our community unprincipled individuals, who have desired to see our scholars as vile as themselves, and who have put forth efforts to render them so. Would that we could say that these efforts have been entirely unsuccessful, and that those who have passed the fiery ordeal, have been uninjured! After all, we hope that these trials will work together for their good. The King and Chiefs have assisted in these emergencies; and their influence, we are happy to say, has been beneficial.

It is no small task to watch over the physical and intellectual being of one child; how much more of sixteen, whose physical, intellectual, and moral characters are in a process of formation, and, when formed, are destined to exert a powerful influence, for good or for evil, on a whole people? Who is sufficient for these things?

### Fuh Chau.

LETTER FROM MR. JOHNSON, JANUARY 9, 1847.

#### *Introductory Remarks—Arrival at Fuh Chau.*

THE missions of the Board in China have been hitherto confined to Canton and Amoy. Still it has been the wish of the Committee, for some time past, to commence operations in some of the more northern ports; but until recently the way has not seemed to be open for such an undertaking. But on the arrival of Messrs. Johnson and Peet at Canton from Siam, the attention of these brethren was directed to Fuh Chau, which lies north of Amoy, and south of Ningpo and Shanghai. Having taken the advice of the missionaries at Canton, Mr. Johnson resolved to visit this large city, and ascertain from personal inspection the expediency of attempting the establishment of another mission at that point. Accordingly he left Canton, November 23, for Hongkong; whence he sailed, November 26, for Fuh Chau in the schooner *Petrel*. This vessel is engaged in the opium trade, and Mr. Johnson regretted the necessity of proceeding in her from this circumstance; but he was reduced to the alternative of going in such a

vessel or not at all. The *Petrel* was obliged to return to Hongkong in consequence of an accident; and she did not finally sail till December 3. After encountering two or three heavy gales she reached Amoy, December 19.

Mr. Johnson was pleased with the prospect of the mission at Amoy. "The people and the authorities," he says, "are remarkably friendly and respectful to the missionaries. Indeed, they could hardly ask for greater privileges, as the ministers of Christ, than they now possess. In the feelings of the people towards them, there is very gratifying evidence of the happy influence of our beloved brother Abeel; and there is ground to hope that he was instrumental in the conversion of one or two souls." Mr. Johnson found that the dialect spoken at Amoy was essentially the same as the one which he had studied in Siam.

Mr. Johnson left Amoy for Fuh Chau, December 22; and after several detentions, he arrived at the mouth of the Min, thirty miles from Fuh Chau, January 1. The narrative will be continued in his own language.

On the morning of January 2, I proceeded up the river to Fuh Chau, which I reached about two o'clock in the afternoon. The river Min, on the north side of which the main part of the city lies, runs between two lofty ridges of mountains, which extend from a long distance above the city to its entrance into the ocean, their bases, most of the way, reaching even to the margin of this noble stream. The scenery on the Hudson is confessedly beautiful and sublime; but in point of beauty, grandeur and sublimity, that of the Min is, in my opinion, greatly superior. At many points these mountains are improved nearly to their summits, the cultivated spots being vast gardens, with terraces rising one above another, almost to the region of the clouds.

As we approached Fuh Chau, the mountains, especially on the north bank, recede from the river, enclosing between them an immense plain of great fertility, which forms the site of this large city. This plain, through which peacefully winds the noble Min, in conjunction with the majestic mountains nearly encircling it, constitutes a vast natural amphitheatre, in comparison with which the proudest amphitheatres of human construction dwindle into insignificance. On this plain are several lofty hills, from which the prospect is beautiful, grand and impressive, perhaps beyond any thing I have ever seen elsewhere. What a happy people this might be, if illumined and



sanctified by the glorious gospel! But I am the only Protestant missionary in this field, a stranger as yet to their prevailing language, and the name of Jesus has scarcely been heard by one in ten thousand of its inhabitants, and then only from the lips of the Roman Catholic missionary.

On my arrival I went immediately to the residence of the British Consul, R. B. Jackson, Esquire, to whom I had letters, and by whom I was politely received. From my landing place to his residence, the distance is about three miles, the greater part of it being one continuous, crowded street, from five to six feet in width. The Consul's residence is just within the city walls, on a lofty eminence, commanding a prospect of the city and surrounding country of surpassing grandeur and beauty.

On the following Monday, Mr. Johnson removed to the house of Captain William Roper, the agent of a mercantile firm in Canton, who resides on an island in the suburbs of the city, and who has treated our missionary brother with great kindness. The reader will be sorry to learn, however, that all the foreign residents at Fuh Chau, out of the Consul's establishment, are engaged in the opium trade.

#### *Population—Advantages for a Mission.*

I feel that this place, owing to its magnitude and its great importance in a missionary point of view, must not be deserted; and I would cling to the spot, if only by that means I might be able to make a more impressive appeal to Christians in America in its behalf, and be the humble instrument of introducing other laborers into this great field, apparently white for the harvest. The city walls of Fuh Chau are supposed to be nearly eight miles in circumference; and the enclosed area is most of it covered with Chinese dwellings, crowded thick together, and filled with immortal souls in ignorance of the only way of salvation. But the population in the suburbs is probably nearly, if not quite, equal to that within the city walls. The entire population of Fuh Chau cannot, it is thought, be less than six hundred thousand souls; and I have been informed that by the Chinese themselves it is even estimated at millions. Whatever may be the real number of persons congregated here, and rapidly hastening to the grave and a miserable eternity, this is certain, that it is vast, and consequently must have a powerful claim upon

the sympathies, the prayers, and the efficient aid of the pious in Christian lands, and certainly not the least on those in my native land. God has apparently brought me hither, and placed me in the midst of this great valley of dry bones, a solitary missionary, to utter to the Christian public the Macedonian cry, "Come over and help us." Like most other heathen communities, these perishing thousands are too insensible to their danger and their moral necessities, to be disposed to plead for the glorious gospel, God's appointed means for the salvation of them that believe. Are there no young men in my native land, whose hearts burn with holy zeal for God's glory in the salvation of precious souls, and who would count it, not only a duty, but a privilege to come hither and unite with me in my humble efforts to communicate to this people the knowledge of Jesus Christ and him crucified? Are there no Christian parents who would gladly bid farewell to their sons and daughters to come hither and engage in this good and glorious work? Are there no ministers of Jesus Christ, who in the sanctuary and at the monthly concert will appeal to their people in behalf of Fuh Chau, if they cannot come hither themselves? Must these unknown multitudes, like the generations of their fathers, perish in ignorance of the way of salvation, for the want of a deep and holy interest in their behalf on the part of American Christians? Oh, it ought not, it must not be so. I trust in the great Head of the Church, who shed his blood in the behalf of these myriads, that it will not be so. There are many hearts in my native land who feel for the heathen, and who only want the requisite information to awaken a holy activity in their behalf.

Mr. Johnson says that the dialect spoken in Fuh Chau is peculiar, differing so much from that of Amoy as to be in a great measure unintelligible to him. Hence he will be obliged to depend, for the present, on written communications, and on the Mandarin, which is extensively understood by the people. He hopes, however, that a year's residence will give him a tolerable acquaintance with the common dialect.

I have already rented a small house for the sum of eighty dollars a year. It is now erecting, but is to be finished by the 17th instant when I hope to enter it. It is within a few rods of my present home, directly in the midst of thousands of the people, and within a short dis-



tance of many tens of thousands, yet in bondage to sin and Satan. I now know of two or three large dwellings on this island that might be rented for from eight to twelve dollars a month. The people in Fuh Chau, in the general, appear friendly and well disposed towards strangers. Labor and food are very cheap, and missionary operations might be conducted on a large scale, with less expense than at any other of the five ports open to foreign residents. Unlike Canton, access can be had to every part of the city, both within and without the walls; and probably buildings might be rented, and ground leased for buildings, in different sections of the city. The climate is universally acknowledged to be uncommonly healthy. I already feel its invigorating influence in my own increased physical and intellectual vigor. The thermometer ranges at this season between fifty-two and sixty-seven degrees. Sometimes, I am informed, there is a slight frost.

### Canton.

#### LETTERS FROM MR. BRIDGMAN.

##### *Depravity of the Chinese.*

In the following communications, Mr. Bridgman has dwelt particularly upon the depravity of the people of China; and he states some facts of a startling character in respect to the corruption which prevails among public men. The first of these letters is dated February 9.

Do our friends know, do the American churches consider, how great a work there is to be accomplished in China, before its three hundred and sixty millions shall have heard the tidings of salvation? The longer I live in this country, the more do I see of the wickedness of this people; the more do I perceive the necessity of great efforts to bring them to a knowledge of the truth; and the more do I long to spend and be spent, without let or hinderance, in proclaiming the gospel, in disseminating the good seed, the word of God. Whether it be most our fault or yours, or whether it be equally the fault of missionaries and of Christians at home, I will not try to determine; but I am thoroughly convinced that our Christian friends in America have no adequate idea of the dreadful wickedness that prevails around us.

In the best portions of Christendom

there are riots; and there are those who fear not God, nor regard man, and who sin with a high hand. But these individuals are comparatively few; here, however, the whole mass is corrupt. The great bulk of the people know not God nor his truth. They are the willing servants of sin; they love unrighteousness; and there is no wickedness which they will not commit. All that Paul said to the Romans, is true of the Chinese, and true to an extent that is dreadful. Their inmost soul, their very conscience, seems to be seared, dead, so insensible that they are, as it regards a future life, just like the beasts that perish.

Oh, it is enough to make one sick! It often fills my heart with inexpressible sorrow, to see what I see, to hear what I hear. It is truly a great valley of death, of putrefaction, of living death. No painting, no imagination, can portray and lay open before the Christian world the awful sins, the horrible abominations which fill the land. There are laws, and there are men in authority; but crime, for the most part, goes unpunished; the innocent, in a thousand cases, are made to suffer; and those who are bound by their office and station to maintain justice and give protection, are generally the first to set justice aside, and the first to inflict injury on the guiltless.

In a country like this, one must needs be a careful observer, or vice will be mistaken for virtue, and evil for good; because it is the custom to call things by improper names, and to adorn iniquity with bright colors and blooming flowers. Where there is a fair outside, you may expect corruption within. Where persons are stationed to suppress evil-doing, such, for example, as gambling, there the evil-doing may be seen carried on with a high hand. Places of trust are purchased, and at a high rate, by the officers of government. The consequences are obvious. There are said to be, at this moment, more than two thousand unadjudicated cases in the magistracy of the western half of Canton; and the parties concerned are kept in duress under circumstances the most distressing. During the cold weather of winter, many of them die daily; and their oppressors fatten on what they may chance to leave of worldly effects.

One of the members of my Bible class would have died in this condition, but for the timely interference of the representative of the United States in this country. It would require a long letter to give you all the details of this poor man's

case. His only crime was a willingness to lease a site of ground to foreigners. After having been kept nearly three months in confinement, and threatened with perpetual banishment, compelled to write a bond surrendering the lease, and declaring it false, his written testimony to the contrary notwithstanding, he was allowed this evening to return to his family. This is probably one of the mildest cases of the whole two thousand and upwards, now existing under this magistracy.

The common jails are glutted. Large parties of robbers, pirates, murderers, &c. &c. are thrown into them almost daily, and the public executions are very frequent. Being obliged to pass the execution ground on Friday last, I saw some of the fresh blood and the trunkless heads that continually mark the spot. Three men had just been decapitated; two of the bodies had been removed, and the third was lying in its own blood. To-day forty-one more have fallen on the same spot, and more are to follow soon.

As the only remedy for this state of things is the gospel of Christ, Mr. Bridgman turns again to his Christian friends in this country, and says, "Will you not send us help? What are we, the few who are now here, to the great mass? A thousand times as many laborers are needed." He also says, "When Mr. Evarts gave me the instructions of the Prudential Committee, he charged me not to feel discouraged, should I not be permitted to preach so much as a single sermon in public after a long life. But what has God wrought! To a great extent the field is opened, and we can preach publicly; and he who has done so much, will open the door before long to all the people of the land."

#### *Festivities of the New Year.*

Under date of February 15, Mr. Bridgman wrote as follows:

This is the first day of the twenty-seventh year of the reigning Emperor of China. To all the three hundred and sixty millions of this empire it is new year's day, a high day, a season for congratulations and festivities. With scarcely an exception, joy is seen in every face, and all seem happy. The duties of the old year are closed, their accounts settled, and the troubles of the past are cast into oblivion. Smiling countenances greet you on every side. To the careless observer all seems quiet and peaceful. Oh, that it were so in deed and in truth;

but it is not. God himself declares that there is no peace to the wicked! The heathen, and all those who forget God, shall be cast into hell. This quiet and this peacefulness are such as are to be found in the deep volcano, where oceans of liquid fire rage unseen, ready to burst forth in burning torrents.

My soul is pained at this dreary prospect. Not only is the true God forgotten, but a multitude of other deities are set up in the sight of Him who has said, "Thou shalt have no other gods before me." And what fearful calamities must fall on all those who violate this command! The mind revolts from the prospect, and it requires an effort to come forward and calmly contemplate the reality. Many there are who will not do this; their language is, "I cannot comprehend it; I cannot understand it; it is impossible." What! Impossible that God's word should be fulfilled? Impossible that his holy and just laws should be maintained? Heaven and earth shall pass away, but not one item of the divine law will ever be set at nought with impunity.

Look now at the reality. Yesterday was the Lord's day, and, with the Chinese, the last day in the year. He who causeth the sun to shine alike upon the evil and upon the good, and sendeth rain upon the just and the unjust, hath given to this people largely of his bounties during the year that has just closed. And what acknowledgment is there of the Giver! His holy day is not recognized, but its hours are profaned; and as the old year goes out, and the new one comes in, behold the sight! Excepting the few who have embraced Christianity, the whole population of this great empire go and pay divine honors to those who are no gods, go and bow down before the work of their own hands! Men, women, and children, high and low, rich and poor, engage in these abominable idolatries.

The idolatry of China is wilful, dark and foul. The followers of Confucius, the Budhists and Taoists, all alike, turn their backs upon the Father of lights, and go madly after their idols. Fools! Though professing themselves to be wise, inhabitants of the "Central Kingdom," and looking upon all others as "barbarians," and stigmatizing them all as "foreign devils," yet they are in very truth the worshippers of the wicked one, and are willingly led captive at his pleasure.

At the end of the year in China, all

accounts must be settled, and all arrears paid up. Houses and furniture must be cleaned; and all the public offices are nominally closed from the twentieth of the twelfth month till the twentieth of the first month of the new year. Schools are dismissed during this period. But in all these arrangements, the heart is not touched. No thanksgiving is offered to the Giver of all good. At the hour of midnight, or as soon as possible after that hour, the whole population repair to their altars, there to make their offerings and pay their vows. These services are performed amidst the din of gongs, and the incessant roar of crackers. The noise is almost deafening.

The morning opens, and all is hushed. At sunrise the scene resembles the Sabbath morning in a Christian country more than any thing else that I have ever seen in this pagan land. The day advances, and before the night has closed, the joyous greetings are exchanged for songs of ribaldry, and scenes of which it were a shame to speak.

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### Siam.

#### OBITUARY NOTICE OF MR. ROBINSON.

THE decease of Mr. Robinson was announced in the *Herald* for May. It was then expected that a fuller notice of his life and death would appear in the succeeding number. But a communication which Mrs. Robinson had been requested to furnish, did not arrive in season; it is published, therefore, in the present number.

Charles Robinson was born, December 29, 1801, in Lenox, Massachusetts. He made a public profession of his faith in Christ in his sixteenth year. Very soon after this, his thoughts were turned towards the gospel ministry; but so many obstacles seemed to interpose, that he said little about his desire. The fire continued to burn, however; and when an agent of the American Education Society, unexpectedly to himself, offered him assistance, he looked upon it as a special interposition of Providence for the fulfilment of his wishes.

He prepared for college at Lenox Academy, graduated at Williams College in 1829, and entered at Auburn theological seminary in the autumn of the same year. In the progress of his education, he cherished an ardent desire for the conversion of the heathen; and he often considered the subject in relation to his personal duty, intending near

the close of his theological course to offer himself to the American Board, should there still be a call for more laborers. He used to say to his intimate friends, "I am willing to go and labor among the heathen, although I know there are many others better qualified; but if the best men will not go, then those who are willing ought to go." In the summer of 1832, he was accepted by the Prudential Committee of the Board, and appointed, together with Mr. Johnson, a fellow student, to the Siam mission; and on the 10th of June, 1833, with his wife, his associate and wife, the lamented Munson and Lyman, with their wives, he embarked for Batavia; and proceeding thence, after many unavoidable delays, reached Bangkok more than thirteen months after sailing from Boston.

Like all other pioneers in the missionary work, he met with many obstacles and discouragements, owing to the jealousy of the government in respect to foreigners, who would give no better reason for being there than the (to a Siamese) incomprehensible one of wishing to do the people good. He soon learned, what all other missionaries doubtless learn by experience, and what very few, if any, can fully understand in any other way; namely, the impossibility of so writing in regard to the state of religious interest or the moral character of the heathen, as to be understood to mean neither more nor less than was intended. What had been said as to the desire of the people for books, medicine, &c., was literally true, in the strictest sense; but, not knowing the moral and intellectual character of the heathen, Mr. Robinson, as well as others, met with a sad disappointment. This fact, together with a natural dislike to those descriptions which are read with the greatest eagerness, led him to write very little respecting the state of things in Siam; and the longer he remained there, the less did he feel disposed to prepare communications for the public.

The disease of which he died, began to show itself in the spring of 1842; and from that time there seemed to be a slow but certain progress toward the grave. In November, 1845, he left Siam, hoping to return in a few months; but after a six months' trial, he was told that nothing but a speedy return to a cool climate could possibly restore him; and even in that event the issue was doubtful. He left Saint Helena, February 23, 1847, for New Bedford, in a very feeble state of health, still hoping, as he said, to see

his native land once more, but if not, feeling assured that He in whom he had trusted, would take him to "a better country, even an heavenly." He had few intervals of reason after his symptoms became immediately alarming; but these lucid moments were spent in speaking of the goodness of God, in bringing himself and family thus far in safety towards the land of their fathers, and providing a friend in the captain of the ship, to whose care he could leave his wife and children with all the confidence of a brother. The mercy of God in carrying him through so long an illness, with so little bodily suffering, and, above all, providing a Savior for the sin-sick, suffering soul, were themes of which he never tired.

On the morning of March 3, it was evident that death had begun its work. He lay in a stupor from which it was impossible to arouse him; when, at half past eight in the forenoon, with one groan, the released spirit took its flight to that rest which remaineth for the people of God. At four o'clock in the afternoon of the same day, after appropriate exercises, the forsaken clay was committed to the bosom of that sea, which shall give up its dead in the day of Christ Jesus.

If the religious character of Mr. Robinson had one trait more prominent than another, it was that confidence which may be said to have had its foundation in the truth: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" This was a subject on which he delighted to dwell, and on which he loved to preach. Another feature of his Christian character may be found in that expression addressed by Paul to the Corinthians, "And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again."

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### Tamil Missions.

LETTER FROM MESSRS. SPAULDING, SCUDDER, AND OTHERS, MARCH 16, 1847.

#### *Voyage to Madras.*

It will be recollected that the *Flavio* sailed from Boston for Madras, November 18, having on board a number of laborers for the Tamil missions. Mr. and Mrs. Spaulding, Mr. and Mrs. W. W. Scudder, and Mr. Hastings were destined to Ceylon; Mr. and Mrs. Chandler,

and Mr. and Mrs. Ford were destined to the Madura district; while Doct. Scudder, though belonging to the Madras mission, was expecting to labor temporarily in connection with the Madura brethren, in consequence of the inability of the Prudential Committee to send out a physician to the field which they have been called to occupy. The following letter, written the day before the missionaries landed at Madras, gives an account of the voyage which will be perused with interest, not only by their numerous friends, but by all who love the enterprise to which they have consecrated their lives.

As we draw near the close of our voyage, we feel it to be our privilege as well as duty to give you a short account of the dealings of our heavenly Father with us, since we received your farewell benediction, and witnessed the deep interest and sympathy of our friends as they accompanied us to the ship. The hymn, the prayer, the parting scene, the first motion of our floating world as it started in its orbit, the rapidly increasing distance which was to separate us until we meet where ships and seas and farewells are not known, are still fresh in memory. Those scenes and sympathizing friends will long live in our hearts; and we doubt not that many in different parts of the land, as well as those present on that occasion, have followed us with their prayers.

You may recollect that the weather was quite unsettled when we left Boston. We had scarcely cleared the harbor before a storm overtook us and followed us nearly three weeks. The wind was not only ahead, but blew a gale, drifting us rapidly towards Point Sable. The sea was thrown into fearful mountains, separated by deep and frightful ravines, into which the ship was plunged as it rolled or pitched from its giddy height; while the spray, whirled up into the air by the wheels of His chariot from the uneven surface, formed a thick cloud and made it impossible to see at a distance. For a season it seemed doubtful whether we should ride out the storm, or find a resting place in the great deep. Then we called upon the Lord in our distress, and He who commands the calm as easily as the tempest, heard our voice and saved us from our fears.

Our ship suffered little damage, with the exception of some small injury to her bulwarks and some splitting of her sails. A part of our stores, and about one third of our supply of water, were also lost. During these three weeks many of our number suffered severely from sea sick-



ness; but since that time we have been highly favored. Doct. Scudder has been occasionally afflicted with derangement of the digestive organs, and Mrs. Spaulding slightly with her former difficulties. The health of the latter, however, we hope is much improved.

Our time has been spent very pleasantly and, we think, profitably. In addition to our other duties, we have paid particular attention to the study of the Tamil language. In the providence of God we have been highly favored in having a pious captain. We feel that we cannot say too much in his favor. He has been exceedingly kind and obliging; and he has done every thing in his power to make our situation comfortable and our voyage pleasant. He has been uniformly present at our morning and evening prayers, and taken his turn in leading our devotions. The mate and the crew have been very civil and respectful; and those not on watch have attended our evening prayers. Our Sabbaths have been our most pleasant days. With the exception of the first, when most of us were too ill to attend, we have had two services; one for ourselves, which the captain has also attended, the other for the ship's company. We have also had two weekly meetings, one on Wednesday evening, the other on Friday evening. Most of the seamen not necessarily on watch have attended both of these meetings, and appeared interested. We have also sought opportunities for private conversations with them. Mr. Chandler has had an interesting Bible class, for which most of them seem very grateful.

In the early part of our voyage, one of the seamen seemed somewhat thoughtful, and in a few weeks gave evidence of a change of heart. We understand that he has pious parents, and for many years attended the Sabbath school. He informs us that after his arrival in Boston, he had refused other opportunities, and delayed nearly two weeks, for the purpose of securing employment on board the vessel in which the missionaries were to sail, from a desire to be benefitted by their instructions. While waiting at the Sailor's Home, he was deeply impressed by the perusal of Buchanan's Researches, published by the American Tract Society. Soon after his embarkation, however, and during the storm, he had almost shaken off his seriousness; but he was led back, and, we hope, saved through the power of truth. The steward also, who was formerly a slave, and was once sold

under the hammer, but afterwards freed by the will of his master, gave evidence some weeks ago of having embraced the Savior. About four weeks ago, feeling that we had not done all for the salvation of the crew which it was our privilege to do, and which our responsible situation demanded, we agreed to set apart half an hour, at seven o'clock each morning, as a season of special prayer for the influences of the Holy Spirit. Soon there appeared a manifest stillness and solemnity among them, with much less profaneness, and an inclination to be instructed. Four of them, making six in all, have expressed a determination to follow Christ. The interest still continues, and we trust that many more, through grace and through the influence of Captain Crocker,—who in a recent conference exhorted them to perseverance, and expressed his determination to do all in his power to encourage and assist them,—may find the pearl of great price before they reach America. His labors will, we confidently believe, be extended to all whom he can possibly influence.

It is delightful to feel that in all our personal labors, we are assisted by those in America who pray for us and sympathize with us; and that, in view of such happy results, we can say, Paul planted, Apollos watered, but God gave the increase. We have been able also to form a temperance society among them, and are happy to say that, with two exceptions, every man on board has signed the pledge of the American Temperance Union. We have observed with interest the missionary prayer meeting on the first Monday of each month, the annual prayer meeting on the first Monday in January, and the union prayer meeting for colleges. These have been very pleasant seasons, reminding us that, though absent from your assemblies, we are still with you, and one with you, and with all who go to the house of prayer and praise on such occasions. In our intercourse with each other, we have enjoyed much of that "perfect love which casteth out fear." On the whole our four months have passed away very pleasantly and rapidly; and we doubt not you will unite with us in thanks to our heavenly Father, that we have the prospect of soon being in our long anticipated and much desired work.

Our brethren were able to go ashore on the succeeding day. In the midst of warm and fraternal greetings, however, they heard much



to awaken feelings of sadness. Under date of March 19, Mr. Spaulding wrote as follows:—"Soon after we came to anchor, the brethren Winslow and H. M. Scudder came on board to welcome us to this land. How affecting, how mournful the tidings from all parts! Lawrence is not; Whittelsey is not; Mrs. Muzzy is not; H. M. Scudder's child is not; and,—what is more unexpected and shocking,—Dr. Armstrong is wrecked and gone, with many others! How mysterious the ways of God! And yet we know it is well with our brother, and well because the Lord has done it."

### Bombay.

LETTER FROM MR. ALLEN, MARCH 10, 1847.

#### Observance of the Sabbath.

THE information communicated in the following letter will be read with lively interest, as indicating the progress which Christian truth is making in Hindostan. Such a proclamation as this was hardly anticipated twenty or thirty years ago.

We have rejoiced greatly in hearing of the efforts made in our native land to promote a better observance of the Sabbath, and we have praised the Lord of the Sabbath that his blessing has so evidently accompanied those efforts. We have rejoiced also to hear that similar efforts are made in some of the Protestant countries of Europe, and that those efforts have the blessing of Him by whom "the Sabbath was made for man."

From this dark part of the world, this land of ignorance and idolatry, of superstition and spiritual death, we have good news to communicate concerning the Sabbath. The following is a recent proclamation, or enactment, by the Governor General of India, Lord Hardinge:

1. The Governor General is pleased to direct that all public works carried on by order of the government, whether under the direction of its own officers, or through the agency of contractors, shall be discontinued on Sunday.

2. Cases of urgent necessity, in which the delay would be detrimental to the public service, are to be considered as cases of exception, and all such cases will be immediately reported to the military board for their special orders, for the information of the government. The officer in charge of the work will act on his own discretion, where delay in waiting for the sanction of the board would be attended with injurious consequences.

3. The cessation of work on the Sunday

shall be an understood condition in all future contracts for public works, whether an express provision to that effect be inserted in the deed of contract or not. No claim, therefore, of addition to the amount of the contract on account of the suspension of labor on Sundays shall be admitted in reference to any engagements executed subsequently to the date of this notification.

4. An order to this effect has been enforced since January, 1843, by the Bombay government, and the Governor General has much satisfaction in extending the rule which it enjoins to the other presidencies subordinate to the government of India.

The "public works" referred to, are roads, railways, canals, erecting and repairing forts, buildings of all kinds for government use, ships of commerce and war, steam vessels, &c. Such kinds of work are sometimes carried on by civil and military engineers, and other government officers, and sometimes by native contractors, who employ and pay their own men. The law, it will be seen, extends to this latter class of works, as well as to the former, declaring that "the cessation of work on the Sunday shall be an understood condition in all future contracts for public works, whether an express provision to that effect be inserted in the deed of contract or not." The number of people in the employment of government who will come under the above law, is very great, amounting probably to several hundred thousand; and they are nearly all Hindoos or Mohammedans, generally the former. In such circumstances this law is a noble testimony to the Christian Sabbath; and its moral influence on the native population throughout India will be great. Let us praise the Lord of the Sabbath!

### Nestorians.

JOURNAL OF MR. STOCKING.

#### Vaserowa—Deacon Guergis.

No one can read the following pages without a feeling of gratitude to God for his goodness to our brethren and to the Nestorian community. Contrary to the fears and the expectations of many, who have watched with lively emotions the recent history of this mission, the Spirit of the Lord is still giving efficacy to his truth; and even the humblest instrumentality is blessed to the salvation of souls.

The journal of Mr. Stocking embraces a period extending from December 12, 1846, to March 17, 1847. The village mentioned in the following

extract lies between Oroomiah and Geog Tapa, and is in the diocese of Mar Elias.

**December 12.** There has been some special religious interest in Vaserowa the past summer, which has been confined chiefly to a few individuals. One of them is a deacon, teacher of the village school, and formerly a member of the seminary. Last spring, during the revival, his mind was seriously affected by divine truth; and subsequently, while enjoying temporarily the privileges of the seminary at Seir, he expressed a hope of reconciliation with God. Since that time, he has been a burning and shining light among his people. An almost uninterrupted course of self-denying labors for their spiritual good has marked his career hitherto, and won for him the affection and confidence of many. Through his activity and zeal, characterized by great modesty and humility, meetings have been held several evenings in a week in his village, conducted chiefly by himself. These meetings have been well attended, and productive, it is believed, of much good.

The people have been deeply impressed with the change in this young man, and they speak of him as eminent for his prayerfulness and diligence in efforts to benefit others. A priest of the village remarked to me, when speaking of the deacon, that he had evidently suffered in his health by intense anxiety for the salvation of the people, and that he appeared to him to live and labor like one who had but a short time to remain in the world. By the blessing of God on his labors, a young man recently from Tehoma, the mountain district lately sacked by the Koords, has been led to commit his all to the Savior, and now gives pleasing evidence of a radical change of heart. He is successfully pursuing his studies in the seminary, and promises, by his superior talents and devoted piety, to be among the first in the school. We hope that he is destined at some future time to become a faithful missionary to the people of his native mountains.

The deacon believes that a sister and two other persons in the village have been renewed by the Spirit during the autumn. His labors are far from being wholly confined to his native place. He has uniformly gone forth on the Sabbath to the surrounding villages and hamlets, where he has preached the gospel. He appears to have very clear views of the doctrines of grace, and

possesses a good mind, having also much acquaintance with the holy Scriptures.

The name of Deacon Guergis, sometimes called "the mountain Deacon," has been repeatedly mentioned in the previous communications of our brethren. His desire to do good appears to be unabated; and he has recently spent a portion of his time in the male seminary at Oroomiah, for the purpose of becoming more perfectly instructed in the way of the Lord. Occasionally, however, he visits his mountain home to preach the gospel.

**23.** During the recent dispersion of the schools and of the natives on our premises, occasioned by the prevalence of the cholera, Deacon Guergis made several tours among the villages of his native country, and also in Baradost, a district farther north, penetrating into the mountains to some small villages between Baradost and Gawar. The report which this indefatigable missionary of the mountains brings of the grace of God, manifested in some of the places he visited, is highly gratifying. In Ter-gawer, some who formerly opposed his preaching, and otherwise personally ill treated him, won by his meekness and love, now cordially receive and kindly treat him as a messenger of the Lord.

In Baradost he preached in four villages, and found the people glad to see him, and listen to the gospel message. At one place the company remained till midnight, unwilling that he should cease preaching; and some of them were much affected by a sense of their lost condition, and desired to know what they should do in that remote quarter, with no one to care for their souls, or break to them the bread of life. Returning, he encountered a dreadful snow storm, and barely escaped with his life. He took refuge in the cleft of a rock, and while there alone discovered three men, endeavoring to find their way through the mist and tempest. He joined them, and aided in carrying on his shoulders one of their number, who was benumbed with cold, and who but for assistance must have perished. Before reaching home he was obliged to ford a river, into which, owing to the violence of the wind, some of his garments which he had taken off, fell from his shoulders and were borne away by the rapid stream. With much effort he recovered them, and finally arrived at his village, after much exposure and hardship.

*Mar Yohannan—Degalla.*

*January 4.* I have returned to day from a tour with Mar Yohannan. Our main object in this excursion was to preach the gospel, as we should have opportunity, in the churches of the Bishop's diocese, and in private dwellings during the long winter evenings; and a subordinate end was to examine the village schools, which are now nearly all in operation. We have been absent eleven days, and preached in thirteen villages. We usually spent a day in each village, and in some cases preached repeatedly to the same congregation. The people every where received us with their usual cordiality; and notwithstanding the severity of the cold weather, and the consequent discomfort of meeting on the ground floors of the churches and native houses, we were encouraged by the presence of a goodly number of attentive hearers. As the evenings afforded the best opportunity for assembling the people, the Bishop caused information to be circulated, inviting them to be present. A spacious private dwelling was selected, in which were uniformly carried on all the domestic operations of a Nestorian family. Such places, being put in order, were for the occasion converted into churches, and crowded with the greater portion of the inhabitants of the village. The services were introduced, sometimes with singing a hymn by the Bishop and myself, reading the Scriptures and prayer, following which was a discourse on some important truth or doctrine illustrative of the way of salvation by grace, and enforced by a practical application to the hearers.

25. Deacon Guergis has just returned from Tergawer and the neighboring district, whither he has been on a preaching tour the last twelve days. The reason which he assigned for leaving his studies to go to the mountains, was, that his heart burned to preach to his perishing brethren the gospel of Christ. While giving us an account of his tour, his countenance was lighted up with peculiar animation, and his eyes moistened with tears. Wherever he went, the people were not only ready to listen to him, but anxious to receive instruction. He spoke of a number as deeply affected by the truth, and of others as giving evidence of a saving change. During his absence he has visited eight villages, and has never before witnessed so general an attention to the word preached.

While the family of the Patriarch are generally

friendly to the mission, one of the brothers has taken an attitude of hostility. The following extract will remind the reader of the declaration: "One sinner destroyeth much good."

*February 14.* I have preached to day at Degalla. The spiritual condition of this village is very sad. Regular preaching here on the Sabbath has been for many months interrupted, chiefly through the influence of one of the brothers of the Patriarch who resides in the place, noted for his intemperance, and who has long taken a hostile attitude towards our mission and to the other brothers of the Patriarch, who have favored it. The people have recently become very much displeased with the course he has pursued in opposing the preaching of the gospel, and the instruction of the children in the village school, and were on the point of sending him out of the village. On his promising to refrain in future, however, from the exercise of his authority in that way, they allowed him to remain. At the request of the people we have, therefore, resumed our preaching here on the Sabbath.

*Deacon Guergis—Geog Tapa.*

*March 5.* The chief man of Baradost called to-day. He gave an interesting account of the labors of Deacon Guergis in that district, and expressed a strong desire, in behalf of himself and the people, for religious instruction. He appeared in a measure sensible of the gross darkness in which they have long dwelt, and said he wished to be guided by the Scriptures alone. In compliance with a previous request, a school of sixteen scholars had been opened in that quarter, and taught by a young man, formerly a member of the seminary. The people desired that their children might be able to read the word of God, and thus have the means of religious instruction at their own homes. A copy of the New Testament in the modern language was given him to be used in the church in that district, which he thankfully received, and devoutly kissed. Our mission have appropriated a copy to each village, to be used daily in connection with their church service.

Under the same date, Mr. Stocking says: "Deacon Guergis, above referred to, has now been absent upwards of a month, preaching in the mountain districts." He then introduces into his journal part of a letter which had just been received from this self-denying man, as a specimen of his style and spirit, and to show what the

Lord is doing among the rude mountaineers through his instrumentality. The reader cannot fail to be struck with the Christian simplicity which pervades the following extract. After sending his salutations to members of the mission, he proceeds :

If you inquire in regard to my preaching, and the labors I am performing in this work, by the Lord's help I have preached in the villages of Ballulan and Hakkie in Tergawer, after which I went to Badarash and Besukte villages, which are further up the mountains. In these mountain villages the cold and tempests were excessive, and bread and water not for myself only, but for the people of those places, became scarce. From thence the Lord said to me, "Arise, go up to the country of Baradost." By the strength of our Lord Jesus Christ, who was with the apostles in the countries whither they went, I, who am an unprofitable servant in all my labors, went up by the mountain road to Baradost. There I preached in six villages, and know, O my brother, that the great work of repentance increases, and magnifies in all the places whithersoever I go and remain. By the grace of God there is a great weeping for sin in these places. In Badarash are a number of awakened persons, and in Besukte are some true Christians. Also in Baradost are some who are awakened to their sinful condition. In Garchin are two elderly men, and in Korana a woman. In another village a female, whose name is Martha, on my entering went and assembled all the men, women and children for preaching. From there I went to the village of Malulu, and preached in the house of a man whose name is Badu. Old men and young, women and children, at the first intimation came together. While preaching, there was a great weeping and mourning, sorrowful and bitter, in view of their lost state. Thus the work of God moves forward, and his name is glorified. It is not of him that runneth, but of him that showeth mercy, who separates and chooses for himself his own servants. The Lord willing, I shall go to other villages. If you inquire as to my health, I am weak in body. Fare ye well, ye friends of Christ. Amen.

Under date of March 10, Mr. Stocking mentions the return of Deacon Guergis, and his account of what the Lord is doing in the mountains. "He cherishes the hope," writes Mr. Stocking, "that five persons, belonging to different villages in the remote districts, have recently become new creatures; and some others are anxiously inquiring the way of life."

Messrs. Stocking and Breath made a visit to Geog Tapa, March 13. The following report of the state of religion in that place is truly gratifying :

14. Two young men here have recently

indulged the hope of pardon and reconciliation with God, and are said by our pious natives to appear very well as Christians. One of them was some years ago a member of our seminary. Last summer he was partially awakened; but he now appears quite changed in his character and feelings, and manifests great love for the truth, laboring in a humble way to impart it to others. The other is an illiterate young man, recently married to a daughter of one of the teachers of the female seminary. During the last summer, as he now says, he used to attend religious meetings, more to please his father-in-law and to secure his approbation, than because he felt any personal interest in them. He now ascribes the great spiritual change which he trusts has taken place in him to the instrumentality, under God, of a pious, consistent and prayerful wife. He first began to feel that he was a lost sinner, on awaking in the night and overhearing his wife pray for him.

Of the scores of all classes in this village who were hopefully brought to an experimental knowledge of the truth the last year, very few, according to the testimony of pious natives belonging to the village, have proved cases of defection. The great majority still hold on their way as consistent Christians. A small number have not had root enough to stem the tide of worldliness, and have in a measure yielded to their former habits. But a broad distinction is now recognized between those who walk according to the gospel, and those who are but nominal professors of religion. Should persecution arise, this distinction would doubtless be made still broader; and some who are now sincere but still weak, might through fear yield to temptation. We have abundant evidence, after the lapse of a year, that God has begun a great and glorious work among this people, and especially in this village.

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LETTER FROM MR. STOCKING, MARCH 23, 1847.

### *The Female Seminary.*

It was stated in the last number of the Herald that the Holy Spirit had again displayed his saving power to some extent in the female seminary at Orooomiah. This letter of Mr. Stocking contains a more full account of the recent work of grace in that institution than has hitherto been published.



The school, as you may already know, was reassembled at the close of the summer vacation (September.) With the exception of four of the older girls, who had during their absence been betrothed by their parents, all returned. Those for whom we indulged the hope of reconciliation with God last year, with one exception, after spending the summer with their parents and friends, for the most part in circumstances of trial and temptation, so far from having relaxed in their religious interest, appeared on their return to have grown in grace, and to have acquired much stability of Christian character and principle. Gratifying reports were received from their relatives and friends during the vacation, in respect to their sobriety, prayerfulness, and cheerful obedience to their parents; and the impression produced by their consistent walk appears to have been happy on the people.

They had spent just a month together when the cholera appeared, and we felt called upon to disband the school. It was with feelings of sadness that they left us, deeply feeling that death might soon remove either teachers or taught, or both, to the eternal world. But while hundreds and thousands of the population around us were taken away, a kind and watchful Providence spared us all to meet together again, after a separation of about two months.

The school had been together about three weeks after this, when we observed, on the part of the hopeful Christians, more than usual earnestness in prayer, with strong desires for a closer walk with God, and for the conversion of the impenitent in the midst of them. Scarcely had we noticed this state of feeling, before we were met by the anxious sinner inquiring for the way of life.

The first awakened one was a girl about fourteen years of age, who has been connected with families of the mission most of the time for six years past. She had received much religious instruction, but had previously manifested very little concern for her soul. Her sense of her lost state now seemed deep, but still she clung to sin. And it was a week after she was first led to cry out, "I am lost," before she gave any evidence of submitting to the Savior. Her case deeply enlisted the prayers and sympathies of her fellow-pupils, and those prayers, we cannot doubt, had much to do with her hopeful conversion. Several others were soon found anxiously inquiring what they should do to be

saved, and, after a season of deep distress in view of their lost state, rested their all, as we trust, on the sinner's only hope.

One of them was a little girl from Tehoma. Her widowed mother, seeing that a storm was about to burst on their country last autumn, fled with her little family to Oroomiah, before the footsteps of the enemy were heard in their borders. Her little daughter was received into the school a short time before the religious interest commenced, and was among its earliest subjects. I have never seen in any child, apparently, deeper convictions of sin, than this little one experienced; nor have I seen in any a more implicit trust in the Savior, than she now seems to have. May she yet become a messenger of great good to her countrywomen!

Another case of recent interest is a niece of our devoted evangelist John. The girl is about twelve years of age, and, added to her hopeful piety, she has many of those same traits which characterize her good uncle. She spent a few days at home recently on account of her health, and, as John informs us, on his return from preaching in a neighboring village on the Sabbath he found her seated with her Testament in her hand, explaining to a large number of old men and women the bread of life.

It is now more than two months since the interest commenced. We have watched over each awakened and hopefully converted sinner with deep interest; and we cannot but hope that at least nine new born souls have been added to the truly praying ones in this school. Both the native teachers have manifested, and continue to manifest, a deep interest in the salvation of their pupils. And one of them has been cheered by seeing his own daughter, who is in the school, become hopefully pious.

Another extract from this letter will enable the reader to form some idea of the benefits, which the female seminary may be expected to confer on the Nestorians.

Two of our former pupils, both hopefully pious, are now teaching in the villages where they are married, and are, as far as we can learn, exerting a happy influence. One of them, wife of the pious tailor, mentioned in Mr. Stoddard's journal, writing to Miss Fisk a few days since, said, "Do you ask about my work? I am teaching boys and girls; and if you inquire about the rules of my school, as much as I can, I remember the rules of your school, and have put the same for



my scholars. The one that they may not whisper at all in school, they obey very well. Their mothers are very much pleased because they have left many of their foolish customs; and when they come into their houses, they first salute them, and then are again very quiet. Morning and evening I pray with them, and talk with them about heavenly things." This individual holds female meetings on the Sabbath, which are at-

tended by many. She is in a very wicked village, where there is preaching but seldom. The grandfather of her husband, the venerable old man whose hopeful conversion has been mentioned, and who still holds on his way rejoicing in the hope of the glory of God, is delighted with the accession of this pious female to his household, and cheerfully aids her in her efforts to benefit others.

## Proceedings of other Societies.

### Foreign.

#### ENGLISH BAPTIST MISSIONARY SOCIETY.

THE fifty-fifth anniversary of this society was held at Exeter Hall, London, April 29; Joseph Tritton, Esquire, presiding. After a brief address from the Chairman, the Secretary, Rev. Joseph Angus, submitted the annual report. From this document it appears that the whole number of communicants in all the churches, including those in Jamaica, is 36,463, of whom 1,207 were added during the previous year. There are 249 stations and sub-stations, and 233 agents, not including Jamaica. The day-schools amount to 156; in which are taught 8,696 children; while the children taught in Sabbath-schools are estimated at 12,481.

The receipts of the society, for all purposes, amounted to £23,223, being an increase as compared with the previous year of £1,924. The expenditures were £26,399.

Addresses were made by Rev. D. Katterns, Rev. J. Stock, Rev. C. M. Birrell, the Secretary, John Sheppard, Esquire, John L. Phillips, Esquire, Rev. W. Fraser, W. H. Bond, Esquire, and S. M. Peto, Esquire. The Secretary and Rev. C. M. Birrell, having been to Jamaica during the past year as a deputation from the society, gave some account of the state of the churches in that island. From the address of the latter the following remarks are taken:

It must not be concealed that multitudes who were formerly full of piety and zeal, are now engrossed with the world; and not a few of whose piety the missionaries had the most decided conviction, they have been obliged to detach from their fellowship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the exceedingly great armies of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression. But who can be surprised that it should come; and now that it has come, who would give way to despond-

ency? It is my decided conviction that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labor of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented? Yet this was done repeatedly in our journey. It signified not on what day of the week, or at what hour of the day, we summoned the gathering; it was there before us. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler laborers that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the trampling of a hundred horses; and the air with salutations which, if loudness be any index of cordiality, must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanor quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen," which bespoke devotional sympathy.

And there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers and all their schools are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. Without at all pretending to distinguish between the donations which arise from principle and those which spring from other causes, it deserves to be mentioned that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about twenty-four thousand

members, raised not less than ten thousand pounds, which, you perceive, is nearly, on an average, ten shillings apiece; and, at this moment, on all the property connected with the mission, amounting to about one hundred and thirty thousand pounds in value, the whole remaining debt amounts to a sum somewhat under four thousand pounds. And when we are able to announce such a fact with respect to England, I think we shall demand a jubilee.

Upon another topic, Mr. Birrell made the following statement:

With respect to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they should speedily spread the blessing. But in that they were mistaken; and now they find,—what I am afraid we, in this vexed England, are doomed to find,—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their school-rooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce; of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavoring to awaken the desire of improvement, and alluring to habits of application. Of course there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish everything. But it is the penalty which, in all countries, is exacted by centuries of neglect, and the only condition upon which ignorance will release her death-grasp.

The speech of Rev. Mr. Angus contains the subjoined statistics:

Since the first missionary arrived in Jamaica, some thirty years ago, the society has spent on Jamaica more than one hundred and thirty thousand pounds. Upwards of fifty missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field. A large expenditure when viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge one hundred and thirty thousand pounds to bring her to God. Two hundred thousand pounds a year for ever is the price of Jamaica emancipation, and five thousand pounds a year, for thirty years, is

our gift to an object immeasurably nobler, and which has been attended with such blessed results. And let us mark these results. In 1830 there were in trust sixteen properties in Jamaica in connection with our missions. In 1840 there were thirty more, or forty-six in all. Now, in 1847, there are forty-nine more, or ninety-five in all. These properties include sixty-three chapels, twenty-four school-houses, fifty-nine dwelling-houses for ministers, and five hundred and sixteen acres of land; and the whole has cost not less, certainly, than one hundred and thirty thousand pounds, exclusive of nearly twenty thousand pounds' worth of property destroyed by the whites in the time of the rebellion. Here then is one result. If our missionaries had had no hand in emancipation, had conferred no blessing upon the people in the form of instruction or temporal comfort, if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that cost as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race.

Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few Baptists in the island. Our brethren labored with zeal, though with but little success. At the end of thirteen years, their churches numbered five thousand members; in fifteen years, or just before the rebellion of 1832, they numbered ten thousand members; and now they contain upwards of thirty thousand. Twenty thousand at least have passed into glory; and thirty thousand remain. And all the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement.

#### WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, London, May 3. After a brief address from Sir Culling Eardley Smith on taking the chair, Rev. E. Hoole read the financial report, showing that the income of the society for the last year, from all sources, had amounted to £115,762, (being an increase of £2,838 over that of the previous year,) and the expenditures to £111,534. The receipts from the home auxiliaries, including the contributions at the mission-house, were £32,950; from juvenile Christmas and new year's offerings, £4,770; from Ireland, £6,462; from foreign auxiliaries at the missions, £11,788. Rev. John Beecham then read the general report of the society.

Addresses were made by Rev. Edward Bickersteth, Rector of Watton, Rev. Dr. King, of

the United Secession Church, Glasgow, Rev. G. Osborne, Rev. John Jordan, Vicar of Eastone, Rev. Dr. Hannah, of Didsbury, Rev. Peter Latrobe, Secretary of the Moravian Missionary Society, Rev. P. Boucher, of Paris, Rev. Edward Craig, Pentonville, Rev. Thornley Smith, late missionary in South Africa, Rev. Thomas Waugh, Rev. Thomas Hodson, late missionary in Mysore, Rev. Daniel M'Afee of Ireland, Rev. A. Thelwall, and others.

#### CHURCH MISSIONARY SOCIETY.

The anniversary of this society was celebrated at Exeter Hall, London, May 4. After an address from the Earl of Chichester, who occupied the chair, Rev. R. Davies read the report. This document stated that the total income of the society for the last year was £116,827, exceeding that of the former year by £14,369.

The *West Africa* mission was represented as being unusually prosperous. The number of attendants on public worship has increased from 6,068 to 7,241, and the communicants from 1,448 to 1,876. The natives have contributed £157 for missionary purposes, in addition to £271 paid for the instruction of their children in the day-schools. The missionaries destined to Abbekuta have at length commenced operations in that place.

No new information was communicated in relation to the *East Africa* mission. The *North West American* mission, consisting of four principal stations, has been encouraged by its success except at one point. The number of communicants in *Ceylon* has risen from 239 to 322.

In speaking of the *South India* mission the report states that only one missionary is laboring at Madras, and only one at Masulipatam. In Tinnevely seventeen missionaries are employed in the various districts into which the province has been divided. The last report announced an increase in the list of persons under Christian instruction, including the unbaptized, of 6,350. This year exhibits a decrease of 3,213, many inquirers having relapsed under the terror of persecution, and the missionaries having removed others from the lists, who gave no evidence of a sincere desire to become Christians in deed and in truth. The number of baptized converts, however, has been steadily increasing, the return for the three last half years being as follows: 10,553, 10,907, and 11,476. These numbers exhibit a solid proof of the progress of Christianity in Tinnevely. Throughout this mission the number of communicants has been steadily increasing, as in the case of baptized converts. The returns for the three half years have been 1,872, 2,197, and 2,352. In addition to the seventeen missionaries in Tinnevely, mentioned above, there are five connected with the Society for the Propagation of the Gospel in the same

province. Five principal stations are occupied by the laborers of the Church Missionary Society in Travancore; where the communicants have increased from 574 to 798.

A cursory view was then taken of the missions in *North India*, *Bombay*, *China*, *New Zealand*. In the conclusion of their report, the Committee allude to several topics of interest, and they make a special reference to "the tendency to decay in the lapsed Christian churches of the East, and the disposition among their members to seek refuge in the pale of Protestantism." They say that "manifestations of this appear in the transition state of the Syrian Christians of Travancore, in the accepted aid of our mission by the Coptic Church, and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labors of a kindred society."

Addresses were made by the Bishop of Winchester, Rev. Edward Bickersteth, Rev. Dr. Jeune, of Oxford University, Rev. Charles Perry Bishop elect of Melbourne, Sir H. Inglis, Rev. James Anderson, Rev. J. Tucker, Rev. G. Smith, missionary from China, and Rev. J. C. Miller.

The following extracts from the remarks of Mr. Smith, as reported in the *London Patriot*, will be read with pleasure and profit:

I have been in some of the Chinese cities during the period of the public literary examination, and you can hardly conceive the excitement that prevails amongst the whole body of the inhabitants as to the result. The governors of the provinces are present, together with the friends of the eight thousand candidates for the second literary degree. The Governor brings forward the seventy mottoes of the seventy successful candidates, which are placed before his palace, three cannons are fired, the news is spread amongst all classes of the people, and, while thousands mourn their disappointed hopes, the successful few are covered with honor; they are feasted at the palace by the chief authority of the province, and their compositions, together with their names, are sent to the Emperor at Peking. I mention these things to show you that the Chinese are a literary people; indeed so much so are they, that you can hardly find a family, even amongst the lowest grades in any city, who have not some stake in the lottery of preferment for literary merit, and who have not some scion from their stock, who has been selected to open up the fortunes of the family by the successful pursuit in the schools of study of the ardently wished-for prize of family aggrandizement.

Already the tract system, in the literal sense of the term, is in extensive use amongst them. I hold in my hand at this moment a Chinese native moral tract, which I saw gratuitously and largely distributed in one of the Chinese cities. Its object is, as

its title describes, to discourage the practice of female infanticide! And at each returning period of the new year, it is usual for the native scholars to placard the walls of their cities with exhortations to their countrymen on the practice of moral virtues. I have read one of their tracts, which I have also with me, which is the composition of a Chinese literary graduate, of Chang Chau, and which was circulated by him in his own city. And afterwards a printing block was sent down to Amoy, with the necessary apparatus for printing a second edition of the work, if any person there should be inclined to incur the expense of doing so. The title of the work is, "Celestial Principles for nourishing the Heart," and the name of the man who did incur the expense of the new edition, is emblazoned here in red letters, at the bottom of the title-page. The tract contains a number of diagrams in the form of rudely shaped hearts, which vary from white to black and from black to white in color, to mark the progressive stages of the human heart in the downward career of vice and its subsequent return to morality and virtue. The first heart is perfectly white, in order to show that the disposition of man is originally pure and good; the next diagram has in it a small spot of black, to mark the incipient influence of moral deterioration; the next has a larger spot of black, and so they go on, each increasing in the sign of the black spot, until at last you have a heart wholly black, which is intended to represent the consummation of vice, the annihilation of all virtue, and the entire ascendancy of evil principle. We then have another series of colored diagrams, commencing from the black; the first has but a small spot of white in it, to show the incipient return to good, and afterwards each successive one becomes more and more white, until we have a heart again altogether white, which is meant to illustrate the perfect restoration of the soul to its primitive state of virtue, as the consequence of an implicit obedience to the maxims of the Confucian sages. And afterwards the Chinese characters representing the word heart, are exhibited in every stage of prolixity, in order also to show the deviation from virtue to vice, and vice to virtue.

But with all this external show of virtue, and notwithstanding the wide range of literature which has existed in China for upwards of two thousand years, the present moral and social condition of her people is an historical comment on the holy Word, "The world by wisdom knew not God." For though China is far beyond many heathen countries in possessing many of the substantial blessings of civilization; and though it is remarkable for the intelligence, gentleness, and orderly habits of its people, yet with regard to the only true knowledge, the knowledge of God, China is in as low and debased a condition as any other heathen country in the world. The religion of China is of two kinds. On the one side there is the atheistical philosophy of Confucius, a

system more of political ethics than religious morals, which is the system of religion followed by the educated classes. On the other side Buddhism, together with the less prevailing Taou sect, is the religion of the lower and uneducated. In other words, atheism is the religion of the sage, the statesman, and the scholar; and idolatry, stripped indeed of Hindoo obscenity and blood, is that of the lower orders. Plays, fire-works, lanterns, the burning of gilded papers, and the beating of gongs, to the multitude, comprise all their ideas of religion. Thus the three hundred millions of Chinese people are infidels in sentiment and idolaters in practice; and they travel onward through the vale of life without any knowledge of God or hope for the soul, until the shadows of death encompass them about, and they go down to the grave and die like the beasts that perish; and thus generation follows generation, treading in the footsteps of their predecessors.

During my stay in the north of China, I had frequent opportunities of residing, for different periods, in the great monasteries of the Buddhists of the Taou sect; and though on one occasion I remained for several days in one of them, which is situated about twenty miles from Ningpo, neither the priests nor the laymen showed to my observation the faintest sign of religious bigotry or intolerance. They received my Christian tracts and books containing the word of God with thanks, and those who were able to do so diligently perused their contents. On these occasions I have always experienced the kindest treatment and attention; and I feel assured, from what I have myself seen, that there is in China, especially in her northern cities, a magnificent field for the missionary enterprise of this and kindred societies. On the occasion of one of those visits I was introduced to the abbots of this Buddhist monastery, about twenty miles from Ningpo. I found no difficulty in obtaining gratuitous and welcome lodgings in one of the quadrangles of this temple; and though I had to share my dormitory with an idol, and was occasionally interrupted by the visits of the priests, I received from them all the kindest treatment. The abbot and some one hundred monks, who reside at the monastery, cultivated with me the most friendly intercourse during my stay; they received the religious tracts which I offered them, and sometimes gave me in return some of their Buddhist tracts. But while mingling amongst these priests, and often while seeking those peaceful slumbers which I might have hoped for, under more favorable circumstances, my attention would be disturbed by the sound of gongs and the tinkling of bells, by the idolatrous ceremonies of the late vesper, and the early matin of the priests of this heathen temple. And it was on these occasions that I could more effectually realize in my own mind the blessedness of the gospel, and of that divine grace which makes the Christian differ from the heathen. When, however, I was thus com-



pelled to observe the details of these idolatrous ceremonies, I could not fail to be impressed with the striking similarity of the rites of Budh with those of popery. No unsophisticated mind, no mere ordinary observer could mingle in those scenes which I witnessed in those temples, no one could be transferred from this country to be an eye-witness of those Buddhist ceremonies and superstitions, without being for the moment impressed with the idea, that what he saw was nothing else than Roman Catholicism in China. Would that those who show an unhappy zeal in the maintenance of the ceremonies of the Church of Rome could be transferred to this heathen land, and there see how closely paganism assimilates with Romanism, and how intimately Romanism assimilates with paganism! There are the same institutions, the same ceremonies, the same rites in the one as in the other. There is the monastery, celibacy, the dress and caps of the priests, the incense, the bells, the rosary of beads, the lighted candles at the altar, the same intonation in the services, the same idea of purgatory, the praying in an unknown tongue, the offerings to departed spirits in the temple, the same in the Budh temples of China as in the Roman Catholic churches of Europe. And, what is still more remarkable, and, at the same time, shows a melancholy resemblance between the two religions, the principal female god of the Chinese, the Goddess of Mercy, has also the title of Shing Moo, meaning holy mother, and Teen How, which means queen of heaven; and, what is still more remarkable she is always represented by the image of a woman bearing a male child in her arms! In fact, the whole system of Buddhist worship, as carried on in China, presents such a strong resemblance to that of the Church of Rome that an early Jesuit missionary, who visited China, declared that Buddhism must have been the invention of Satan himself, to retard the progress of Christianity by showing its striking similarity with the Budhist worship.

The missionary work in China is obviously and confessedly still in its infancy. At the same time I am happy to say that missionary labor is not without proofs of God's blessing; and though the present number of converts may be counted by twos and threes and fours only, in each of the cities along the coast much progress has been achieved in the general moral influence which has been already acquired by the missionaries over the minds of both rulers and people. In Amoy, especially, I found this influence to prevail. For though I was a stranger there, and unable to speak the local dialect of the place, the fact of my being a newly-arrived religious teacher was everywhere a sufficient introduction, and procured for me numerous invitations from several of the highest officers; and before I left Amoy the five chief mandarins of the place gave a joint entertainment to the missionaries in order to testify their respect for us, at which the highest seats in the apartment were allotted

to us. On that occasion we received the most polite attention from our entertainers, and many compliments were paid to us on the tendency of our religion to produce harmony and peace among mankind; and the work in which we were engaged was applauded as kind and benevolent. One mandarin actually went so far as to request from us an assortment of Christian tracts, which he promised, after he had read them, that he would distribute amongst the people. The incidents of my last Sabbath at Amoy were to my mind peculiarly affecting. An American missionary, at the close of his sermon, asked me to address a few words of parting exhortation to his Chinese congregation, so far as my limited knowledge of the language would permit. While I did so a native scholar stood by my side and interpreted my words into the Amoy dialect, accompanying the interpretation with long comments and explanations of his own. I told them afterwards the reasons which compelled me to return to my native land; and that the worshippers of Jesus in my own country loved and prayed for the souls of the Chinese, and that they would send out to them, no doubt, other missionaries to teach them the Word; and I asked them when such missionaries came, whether they would welcome them and treat them with kindness? They replied that they would; and, on rising to depart, fifty Chinese crowded round me to shake me by the hand. My missionary friend, on resuming his address, asked them, at my request, why they were so anxious that other missionaries should come to them? Some answered, "Because you talk kindly to us;" and others said, "Because you love us." Some of them then inquired of me at what hour I was going next day, as they wished, according to oriental custom, to do me the honor of accompanying me some distance out of their city. At the appointed hour next morning, they came and bade me a friendly and an affectionate farewell; they accompanied me to the landing-place; and when I entered the boat to proceed to the ship, I found that several of them had hired another boat to accompany me from their shores. These rowed with me about two miles into the harbor, and not till I mounted the gangway of a British man-of-war, did my Chinese friends leave me.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE forty-third annual meeting of this society was held at Exeter Hall, London, May 5, the Marquis of Cholmondeley being in the chair. The Secretary, Rev. A. Brandram, read the annual report, from which it appeared that the receipts of the past year amounted to £117,440, which were £16,134 more than those of any preceding year. The receipts for Bibles and Testaments amounted to £61,436. From one legacy £3,143 have been received, and considerably more will be realized. The issues of the society for the year were 1,419,283 volumes; while the issues



from the beginning have been 19,741,770 volumes.

Addresses were made by the Bishop of Chester, Lord Glenelg, the Bishop of Cashel, Sir Culling Eardley Smith, Rev. J. Stoughton, Rev. Charles Perry, Bishop elect of Melbourne, Rev. George Smith, missionary from China, and Rev. Dr. Bogue.

The following extracts are from the remarks of Mr. Smith :

The opinion generally entertained among the missionaries of China is, that that extensive country is now on the eve of mighty changes. Its institutions bear unequivocal marks of decay; the foreign dynasty of Tartars is tottering on its throne; the recent collision with Britain has shaken the political fabric to its base; and every thing indicates an approaching change. Even now are apparent the evils of that political system which promotes to the highest offices of the state men deeply versed, indeed, in native literature and Confucian lore, but often manifestly defective in the arts of government, and utterly unable to rise to the exigencies of the age. There is also a general scepticism perceptible in the popular mind. Idolatry is not firmly enthroned in the affections of the people. There is no general form of native superstition, except the worship of ancestors. That worship is, indeed, strongly linked to their predilections, but such is the constitution of the native mind, such the deference paid to authority, such the respect that the people are wont to yield to their rulers, that of China more than of any other heathen land may it be said, that it is possible, if not probable, that a grand moral revolution in favor of Christian truth, by which a nation may be born in a day, may not be far distant.

There is one peculiar obstacle to the progress of Christian truth, which Britain has it in her power to remove. I will not dwell upon the moral evils of our past intercourse with China. I will not dwell upon those disastrous events to the people of the northern provinces, who scarcely knew the name of Britain till they beheld her victorious armaments advancing towards their peaceful homes, and, in pursuance of a military policy more bold than just, transferring to the people of those provinces the horrors of an invasion produced by the turbulence of their southern countrymen. I will not speak of the heavy debt which we owe to the afflicted Chinese on account of the disastrous progress of our conquering troops; but I cannot forbear to mention that branch of our intercourse by which British capital and enterprise have pandered to the worst vices of the Chinese, inundating the maritime provinces with the noxious drug which is eating out the vitals of the state, impoverishing the country, draining the exchequer, and demoralizing the people; and all this to swell the gains of British merchants, and to augment the gains of our Anglo-Indian

empire. In the city of Amoy I visited several of these opium dens, and took down from the lips of the victims their confessions as to the effects of this system. They formed a motley group of sallow, sunken cheeks and glassy, watery eyes, as, with idiotic look and vacant stare, they volunteered items of information, and described the progress of their own degradation. There was to be seen the youth who, just emerging from boyhood, had only a little time ago commenced the practice, and was now hastening to a premature old age. There was the man of middle age, who, having been for many years the victim of this pernicious habit, was now bearing with him to an early grave, the wreck of a worn out constitution. There, too, was the more elderly man, whose iron strength of frame could better ward off the slow but certain advances of decrepitude, but who now, in his bloated countenance and vacant stare, told of the struggle that was raging within. There too, though more rarely seen, was the spectacle of old age; and the man of sixty lived yet to tell of forty years consumed in the practice of this vice. If those who profess to doubt the magnitude of this obstacle to the progress of Christianity in China, could hear the more patriotic of the Chinese frequently, with a sarcastic smile, ask the missionaries, whether they were connected with those individuals who had brought that poison which so many of their countrymen ate and perished, they would perceive that it is vain, I will not say it is vain, but it is certainly inconsistent in us as a nation, to send the Bible to China. The same breeze which wafts this Christian missionary to that benighted land, brings on its wings the elements of moral destruction in that illegal traffic, which stamps with inconsistency the country of Christian missions. Britain has incurred a heavy debt of responsibility in this matter; and unless the Christian course which justice and generosity dictate, be strictly followed, then that noble enactment of the British legislature which gave freedom to the slave, will have a sad contrast in the existence of the opium traffic. The page of history which hands down to future generations that twenty millions pounds sterling were consecrated on the altar of justice and humanity to the cause of slave emancipation in our colonies, will lose its brightness, and will become positively odious to the eye, beside that counter-page which publishes that our national exchequer derives a revenue of two millions pounds sterling, from a contraband traffic with the shores of a weak and defenceless empire, whose government we have humbled to the dust, and incapacitated for the vigorous enforcement of its own tariff. Britain has displayed her power, the giant's attribute. May she also exhibit to the pagan rulers and people of the vast heathen empire of China, the noble spectacle of a Christian government, superior to the arts of oppression, and actuated by a philanthropic indifference to mammon!

## RELIGIOUS TRACT SOCIETY.

THIS society held its forty-eighth anniversary at Exeter Hall, London, May 7; J. G. Hoare, Esquire, being in the chair. At the conclusion of the Chairman's address, Mr. Jones, the Corresponding Secretary, submitted an abstract of the annual report. The total receipts for the past year have amounted to £59,416, being an advance of £3,305 on the preceding year. The total circulation of the society's publications, at home and abroad, in about one hundred languages, amounts to 440,000,000.

The meeting was addressed by Rev. E. Bickerteth, Rev. P. Boucher, Dr. Conquest, Sir E. N. Buxton, Rev. T. Boaz, missionary from Calcutta, Rev. J. Aldis, Rev. T. Aveling, Rev. C. J. Glyn, and Rev. S. Gloucester, a colored minister from Philadelphia.

## LONDON MISSIONARY SOCIETY.

THE fifty-third anniversary of this society was celebrated at Exeter Hall, London, May 13; Sir E. N. Buxton occupying the chair. The usual report (after an address from the Chairman) was submitted by Rev. A. Tidman, one of the Secretaries. This document contained a general view of the missions, commencing with those in Polynesia.

French injustice was represented as still triumphant in Tahiti. As the last apparent hope of deliverance, an effort was in progress to obtain for any of the native Christians who wished, the liberty of emigrating to the Society Islands. The French had eagerly endeavored to plant the protectorate flag on the latter group; but in this attempt they had been frustrated, and the Society Islands have been acknowledged free and independent. In the Hervey Group, the people had been called to sing of mercy and judgment. In the spring of last year, an awful hurricane arose and swept the islands, especially Rarotonga and Mangaia, as with the besom of destruction. But the mercy of God was signally manifested; and, though surrounded by universal ruin, not a single life was lost. On the arrival of the intelligence in England, an appeal was presented to the Christian public. It was met with promptitude and generosity; in the space of three months, contributions exceeding the sum of three thousand pounds were received for the relief of the sufferers; and no time was lost in sending abundant supplies of clothing, provisions, and building materials, to the Islands.

The state of the Samoan Mission was highly encouraging. God had attended his word with the effectual power of the Holy Spirit, and the native churches had been edified and multiplied. The Romish missionaries who had obtained an entrance, had been successfully encountered with the sword of the Spirit; and, as in Tahiti, the first tri-

umph of popery in these Islands had yet to be won.

With regard to China, as the social and moral condition of this mighty empire was progressively unfolded, the stronger appeared its claims on the zeal and compassion of the Christian church. The people were deplorably ignorant; infanticide, without compunction or shame, was openly practiced to an appalling extent; while atheism and idolatry, with their endless train of evil consequences, held the mass of the people in miserable bondage. But these sinful and degraded multitudes were easy of access, and willing to listen to the voice of the Christian teacher. No opposition had been offered to his peaceful labors; and our missionaries at Shanghai, Amoy and Hongkong had already gathered the first fruits of their toil in the conversion of Chinese to the faith of Christ. Four additional laborers had been sent forth to this populous land; at Hongkong an intelligent and devoted native convert had been ordained to the Christian ministry; and there was an early prospect of adding to the number of European missionaries.

In India, comparing its social and moral aspect fifty years ago with that which it now presents in every part where missionary labors had been continuously prosecuted, the progress of improvement had more than repaid the toil bestowed, and the signs of the times were full of promise. The desire of education, even from Christian instructors, had taken strong possession of the native mind; and the schools, both in Northern and Southern India, were filled with Hindoo children of both sexes, who were growing in general intelligence, combined with the knowledge of Christian truth. The missionary, in preaching the doctrines of the cross, whether in the market-place, by the road side, amid the crowded festival, or in the quiet sanctuary, was listened to with increased attention and seriousness; and the subtle Brahmin or infidel Mohammedan, who was formerly hailed as his antagonist, was seldom suffered, even by the heathen themselves, to interrupt or oppose the messenger of salvation. In Travancore the gospel had taken deep and extensive root; the tree of life was spreading its branches far and wide, and throughout the Peninsula many converts, bold in the faith and examples to the hidden disciples, who, it was believed, were now very numerous, had confessed Christ in baptism, and been received to the fellowship of his church.

In South Africa, during the greater part of the year, the eastern provinces of the colony had been the theatre of war; and scenes had daily occurred over which the friends of humanity and religion would bitterly mourn. Early in the year thousands of savage and lawless Caffres, crossing the eastern frontier, invaded the colony, destroying the villages, stealing the cattle, and slaughtering without pity the inhabitants, whom they found unprepared for defence. The results of the war, which originated with the Caffres

themselves, partly under a sense of real or imagined injury received from the hands of the colonists, and partly prompted by the desire of plunder, had involved to the invaders the loss of their national independence; but the authority of Britain, if equitably and mildly administered, would prove to them a greater blessing than self-government, with their past lamentable incapacity for improving it. During the progress of hostilities the four missionary stations of the society in Caffreland were ruined; the missionaries and their people had to seek refuge in the colony; much of their property fell into the hands of the enemy; and the houses and chapels were totally destroyed. The Christian institutions and villages within the colony, occupied by the missionaries, suffered, in various degrees, especially the flourishing settlement on the Kat River. The male inhabitants of the several missionary stations, in common with the inhabitants generally, were required to bear arms in defence of the colony; and the courage, loyalty, and subordination they displayed, were highly creditable to their Christian profession. The calamities of war had been greatly aggravated by long-continued drought; and the contributions of the stations towards their own support, instead of being augmented, according to former hopes, had been unavoidably diminished. The progress of the work of God in the missions north of the colony had been cheering; and the extension of the gospel among the numerous tribes, still in the darkness of heathenism, had been prosecuted with incessant ardor and growing hope.

In Madagascar, that land of cruelty and horror, the power of divine mercy had achieved bright and glorious triumphs. In the face of slavery and death, the followers of Christ had stood firm and dauntless; by their steadfastness and prayers many had been added to their fellowship; and, in the conversion of the youthful heir to the throne, God had glorified the exceeding greatness of his power and the abounding riches of his grace.

In the West Indies the faith and patience of the missionaries had been sorely tried. A combination of events, which they could neither foresee nor control, especially the long continuance of severe drought, and the evil effects, both moral and financial, of an immense immigration of agricultural laborers from India and Africa, had seriously affected their personal comfort and their ministerial efficiency. In addition to these trying circumstances, the love of many in the negro churches had grown cold. Since the curse of slavery was removed, new temptations had arisen, engendering a worldly spirit, combined with the love of money; and from these causes the hopes and expectations of former years, with respect to the self-support of the churches, had not been fully realized, even where there was no decrease in the resources of the negroes. But the picture was not without relief. The contributions of some of the churches

had been larger than formerly, and there were also instances among them of great spiritual prosperity; while the hope might be encouraged that they would all, at no distant period, be affiliated with the parent society, not in the feebleness and dependence of childhood, but in the vigorous co-operation of mature age.

The statistical summary of the missions is nearly the same as reported last year. The number of stations and out-stations is 460; of churches, 150; of European missionaries, 165; of European and native assistants, 700; of printing establishments, 15. The receipts during the last year amounted to £76,319, and the expenditures, to £75,724.

The meeting was addressed by Rev. Dr. Alexander, of Edinburgh, Rev. J. Burnet, Rev. J. A. James, Rev. T. Boaz, missionary from Calcutta, Rev. J. G. Miall, Rev. John Rattenbury, Rev. P. Boucher, of Paris, Rev. M. Grandpierre, of Paris, Rev. Dr. Halley, Rev. T. Adkins, and Rev. G. Clayton.

### Domestic.

#### PRESBYTERIAN BOARD OF MISSIONS.

THE annual meeting of this Board was held in Dr. McElroy's church, New York, May 9. After the introductory exercises, the annual report was presented by Rev. J. C. Lowrie, one of the Secretaries. The receipts of the Board have been \$95,628 during the past year, and the expenditures \$95,458. The Board has missions among the Iowa, Omahaw, Choctaw and Creek Indians, at which 6 ministers, 5 teachers, one farmer, one mechanic, one steward, one carpenter, are laboring. In Western Africa it has two missions, one in Liberia, and one called the Kroo mission. There are three missions in Northern India; connected with which there are 19 American and 2 native ministers, 2 licentiates, 12 native assistants reported, besides others not enumerated. In Siam the Board sustains one minister and one physician, the latter being also a licentiate. In China there are missions at Canton, Amoy and Ningpo, at which are stationed 10 ministers, one physician, and one printer. The Board also aids the missionary efforts of Protestants in France and other countries of papal Europe. The whole number of laborers (in 16 missions and at 21 stations) is 42 ordained missionaries, 3 licentiates, 2 physicians, 11 teachers, printers, &c. making with their wives 100 persons, besides natives not ordained.

The meeting was subsequently addressed by Rev. Messrs. Jameson and Wilson, missionaries from India.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

THIS society held its nineteenth anniversary at the Broadway Tabernacle, New York, May 10;

the President, Captain Richardson, being in the chair. Rev. Mr. Spaulding, one of the Secretaries, submitted an abstract of the annual report.

The receipts of the society for the year ending May 1, 1847, were \$17,515, and the expenditures \$17,908. This does not include the amount raised by auxiliaries, and expended by them on local objects; nor considerable sums collected by the Secretaries, and applied to similar objects. In addition to the chaplains heretofore sustained at foreign ports, one has been appointed for Lahaia, Sandwich Islands, and one for the Bay of Mobile. Another is to be sent to Canton, as soon as practicable.

The agencies employed for the benefit of seamen in this country have been attended with prosperity; many have been hopefully converted to God.

Addresses were made by Dr. Krebs, of New York, Mr. Charles J. Jones, a sailor, and Rev. Mr. Van Zandt, of Newburgh.

#### FOREIGN EVANGELICAL SOCIETY.

THIS society celebrated its eighth anniversary in Dr. Hutton's church, New York, May 11; Dr. De Witt being in the chair. The Treasurer's report was presented by W. W. Chester, Esq. From this document it appeared that there had been appropriated and paid to promote the objects of the society in Europe \$7,690 37; in Canada, \$1,000; in South America, \$309 64; and in Africa, \$540. The cost of publications has been \$673 51, and other home expenses, \$4,412 84; leaving \$193 90 cash on hand.

The report of the Executive Committee was submitted by Dr. Baird. Truth was represented as making rapid progress in France, Belgium and Canada, as also among the oriental churches. In papal countries, hitherto inaccessible, the obstacles are continually diminishing. The efforts of the society in Valparaiso have been successful, and the way seems to be open for the distribution of the Scriptures.

Addresses were delivered by Rev. Mr. Davies, missionary in British Guiana, Dr. Vermilye, of New York, Rev. J. P. Thompson of New York, and Dr. Beecher, of Boston.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

THIS society held its anniversary in Dr. Cone's church, New York, May 11; the President, Dr. Cone, being in the chair. William Colgate, Esquire, the Treasurer, submitted the state of the finances; from which it appeared that the receipts of the past year had been \$31,739 94. The Corresponding Secretary, W. H. Wyckoff, Esquire, presented an abstract of the Managers' report. The publications of the last year amounted to 18,320 Bibles, and 26,200 Testa-

ments; the whole number hitherto published at the depository having been 211,639. The issues of the year have been 12,983 Bibles and 27,053 Testaments.

The meeting was addressed by the President of the society, Rev. E. Lathrop, of New York, Rev. E. L. Abbott, missionary, Rev. Mr. Taylor, of Philadelphia, and Dr. Babcock, of Massachusetts.

#### BAPTIST HOME MISSION SOCIETY.

THE anniversary of this society was celebrated in the Oliver street Baptist church, May 11; the Rev. Mr. Tucker being in the chair. The reading of the Treasurer's report, by R. W. Martin, Esquire, showed that the total amount of receipts for the year ending April 1, 1847, including the balance on hand at the commencement, was \$30,797 43. The expenditures, including an investment in public stocks, were \$28,307 89.

From the report of the Board of Managers, presented by Rev. B. M. Hill, the Corresponding Secretary, it appeared that the number of agents and missionaries who have acted under the society during the past year, was 140, being 16 more than had ever been appointed in any previous year. The number of stations and out-stations, in twenty states and territories, and in Canada, has been 505, and the aggregate amount of labor is 83 years. The missionaries report the baptism of 490 persons, the organization of 29 churches, and the ordination of 25 ministers. Ten houses of worship have been completed, and 26 commenced. The churches assisted by the society have contributed to various objects of benevolence \$1,515 13, being \$600 more than were reported last year, besides \$10,903 13 given for the support of the gospel at home, and not less than \$20,000 for building houses of worship.

#### AMERICAN TRACT SOCIETY.

THE twentieth annual meeting of this society was held in the Broadway Tabernacle, New York, May 12; John Tappan, Esquire, one of the Vice Presidents, being in the chair. The Treasurer's report was presented by Moses Allen, Esquire; and the report of the Executive Committee was submitted by Rev. Messrs. Hallock and Cook, Corresponding Secretaries.

From these documents it appeared that the receipts of the society for eleven months and a half, ending April 1, 1847, were \$160,131, (exceeding those of any previous year by \$6,214.) Of this sum, \$92,369 were the avails of publications, and \$67,770 of donations.

Forty-eight new publications, in five different languages, have been stereotyped, making the whole number 1,252; of which 212 are volumes. In foreign lands 98 new publications have been



sanctioned, making a total of 2,169, including 172 volumes. The American Messenger has had an average monthly circulation of 60,000 copies; and the Family Christian Almanac, of 100,000. The entire circulation of the year has been 515,975 volumes, 5,811,580 publications, 153,575,624 pages; and the total from the beginning has been 3,375,624 volumes, 89,693,713 publications, 1,823,272,025 pages.

The number of colporteurs in commission during the year, in whole or in part, exclusive of those in the service of the society at Boston and other branches, has been 267, of whom 176 were in commission at the close of the year.

The grants of money to be expended in other lands have amounted to \$10,000.

Addresses were made by Rev. N. W. Goertner of Canandaigua, New York, Dr. Green, of Baltimore, Mr. J. Cross, a colporteur from Western Virginia, and Rev. H. W. Beecher of Indiana.

#### AMERICAN HOME MISSIONARY SOCIETY.

THIS society held its twenty-first anniversary in the Broadway Tabernacle, New York, May 12; Henry Dwight, Esquire, being in the chair. The Treasurer's report was read by Jasper Corning, Esquire, and the report of the Executive Committee was presented by Dr. Radger.

The balance in the Treasury, April 15, 1846, was \$2,735 25; and the receipts to April 1, 1847, amounted to \$116,717 94. The amount due the missionaries at the date of the last report was \$12,865 35; and there has since become due \$120,033 83, making the liabilities of the year, \$132,899 20. Of this sum \$119,170 40 have been paid, leaving \$13,728 80 unpaid. While less has been realized from legacies than was received last year, the contributions of the churches are \$7,000 more than they were in the previous year.

The society has had in its service during the year 972 ministers, in 26 different states and territories, including two who are about to proceed to Oregon. The number of congregations supplied, in whole or in part, is 1,470. There have been added to the churches aided by the society, on profession, 1,990 persons; by letter, 2,420.

The meeting was addressed by Rev. H. W. Beecher, of Indiana, Rev. Walter Clarke, of Hartford, and Rev. Asa T. Hopkins, of Buffalo.

#### AMERICAN BIBLE SOCIETY.

THE thirty-first anniversary of this society was held at the Broadway Tabernacle, New York, May 13; the President, Hon. Theodore Frelinghuysen, being in the chair. The Treasurer's report was presented by Joseph Hyde, Esquire, and an abstract of the Manager's report was read by Dr. Brigham.

The receipts of the year have been \$205,068, being an advance of \$7,760 25 on those of the previous year.

The number of Bibles and Testaments printed is 671,500 in English, German and French, besides 4,160 imported in other foreign languages. The distributions of the year have been 626,878 copies, being an increase of 143,006 over those of the previous year, and making an aggregate of 5,124,143 since the formation of the society. The Managers have just published a new Portuguese Bible; and in no other language are the Scriptures more eagerly sought, particularly among Portuguese whalers in American vessels.

Grants of money have been made to publish Bibles in other lands to the amount of \$18,000. And \$10,000 have been appropriated to aid the circulation of the new version about to be issued in China; and nearly the same amount towards publishing the Hebrew Spanish, Hebrew German, and Modern Armenian Scriptures, in the Levant.

Addresses were delivered by the President, Hon. Luther Bradish, Rev. E. Halley, of Salem, New York, E. Corderoy, Esquire, of London, Hon. E. Washburn, of Worcester, Massachusetts, Mr. Gonzales, a Portuguese, and Rev. W. W. Andrews, of Kent, Connecticut.

#### METHODIST EPISCOPAL MISSIONARY SOCIETY.

THE twenty-eighth anniversary of this society was held in the Greene street Methodist church, New York, May 17; Dr. Peck being in the chair. In the absence of Dr. Pitman, the Corresponding Secretary, the abstract of the annual report was read by Mr. Edwards, the Recording Secretary.

The department of foreign missions embraces the operations of the society in Liberia, Oregon, South America and China. To the Liberia mission the past year has been "a season of encouraging prosperity. Nearly every missionary station has been visited with a reviving influence;" and the increase of church members has been nearly one hundred. The number of week-day schools under the care of the mission is 14, in which there are 444 pupils; of these 183 are native children, the larger portion having been taken from the slave ship Pons, a little more than a year ago. There are also 15 Sunday schools, having under moral and religious training 657 scholars. The number of missionaries is 16, and of assistant missionaries, 22. Three hundred dollars have been raised for missionary purposes by the Liberia churches.

The number of lay missionaries connected with the Oregon mission, to make it less secular in its character, has been greatly reduced. Six regular missionaries, including two local preach-

the President, Captain Richardson, being in the chair. Rev. Mr. Spaulding, one of the Secretaries, submitted an abstract of the annual report.

The receipts of the society for the year ending May 1, 1847, were \$17,515, and the expenditures \$17,908. This does not include the amount raised by auxiliaries, and expended by them on local objects; nor considerable sums collected by the Secretaries, and applied to similar objects. In addition to the chaplains heretofore sustained at foreign ports, one has been appointed for Labaina, Sandwich Islands, and one for the Bay of Mobile. Another is to be sent to Canton, as soon as practicable.

The agencies employed for the benefit of seamen in this country have been attended with prosperity; many have been hopefully converted to God.

Addresses were made by Dr. Krebs, of New York, Mr. Charles J. Jones, a sailor, and Rev. Mr. Van Zandt, of Newburgh.

#### FOREIGN EVANGELICAL SOCIETY.

THIS society celebrated its eighth anniversary in Dr. Hutton's church, New York, May 11; Dr. De Witt being in the chair. The Treasurer's report was presented by W. W. Chester, Esq. From this document it appeared that there had been appropriated and paid to promote the objects of the society in Europe \$7,690 37; in Canada, \$1,000; in South America, \$309 64; and in Africa, \$540. The cost of publications has been \$673 51, and other home expenses, \$4,412 84; leaving \$193 90 cash on hand.

The report of the Executive Committee was submitted by Dr. Baird. Truth was represented as making rapid progress in France, Belgium and Canada, as also among the oriental churches. In papal countries, hitherto inaccessible, the obstacles are continually diminishing. The efforts of the society in Valparaiso have been successful, and the way seems to be open for the distribution of the Scriptures.

Addresses were delivered by Rev. Mr. Davies, missionary in British Guiana, Dr. Vermilye, of New York, Rev. J. P. Thompson of New York, and Dr. Beecher, of Boston.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

THIS society held its anniversary in Dr. Cone's church, New York, May 11; the President, Dr. Cone, being in the chair. William Colgate, Esquire, the Treasurer, submitted the state of the finances; from which it appeared that the receipts of the past year had been \$31,739 94. The Corresponding Secretary, W. H. Wyckoff, Esquire, presented an abstract of the Managers' report. The publications of the last year amounted to 18,320 Bibles, and 26,200 Testa-

ments; the whole number hitherto published at the depository having been 211,639. The issues of the year have been 12,983 Bibles and 27,053 Testaments.

The meeting was addressed by the President of the society, Rev. E. Lathrop, of New York, Rev. E. L. Abbott, missionary, Rev. Mr. Taylor, of Philadelphia, and Dr. Babcock, of Massachusetts.

#### BAPTIST HOME MISSION SOCIETY.

THE anniversary of this society was celebrated in the Oliver street Baptist church, May 11; the Rev. Mr. Tucker being in the chair. The reading of the Treasurer's report, by R. W. Martin, Esquire, showed that the total amount of receipts for the year ending April 1, 1847, including the balance on hand at the commencement, was \$30,797 43. The expenditures, including an investment in public stocks, were \$28,307 89.

From the report of the Board of Managers, presented by Rev. B. M. Hill, the Corresponding Secretary, it appeared that the number of agents and missionaries who have acted under the society during the past year, was 140, being 18 more than had ever been appointed in any previous year. The number of stations and out-stations, in twenty states and territories, and in Canada, has been 505, and the aggregate amount of labor is 83 years. The missionaries report the baptism of 490 persons, the organization of 29 churches, and the ordination of 25 ministers. Ten houses of worship have been completed, and 26 commenced. The churches assisted by the society have contributed to various objects of benevolence \$1,515 13, being \$600 more than were reported last year, besides \$10,903 13 given for the support of the gospel at home, and not less than \$20,000 for building houses of worship.

#### AMERICAN TRACT SOCIETY.

THE twentieth annual meeting of this society was held in the Broadway Tabernacle, New York, May 12; John Tappan, Esquire, one of the Vice Presidents, being in the chair. The Treasurer's report was presented by Moses Allen, Esquire; and the report of the Executive Committee was submitted by Rev. Messrs. Hallock and Cook, Corresponding Secretaries.

From these documents it appeared that the receipts of the society for eleven months and a half, ending April 1, 1847, were \$160,131, (exceeding those of any previous year by \$6,214.) Of this sum, \$92,369 were the avails of publications, and \$67,770 of donations.

Forty-eight new publications, in five different languages, have been stereotyped, making the whole number 1,252; of which 212 are volumes. In foreign lands 98 new publications have been

sanctioned, making a total of 2,169, including 172 volumes. The American Messenger has had an average monthly circulation of 60,000 copies; and the Family Christian Almanac, of 100,000. The entire circulation of the year has been 515,975 volumes, 5,811,580 publications, 153,575,624 pages; and the total from the beginning has been 3,375,624 volumes, 89,693,713 publications, 1,823,272,025 pages.

The number of colporteurs in commission during the year, in whole or in part, exclusive of those in the service of the society at Boston and other branches, has been 267, of whom 176 were in commission at the close of the year.

The grants of money to be expended in other lands have amounted to \$10,000.

Addresses were made by Rev. N. W. Goertner of Canandaigua, New York, Dr. Green, of Baltimore, Mr. J. Cross, a colporteur from Western Virginia, and Rev. H. W. Beecher of Indiana.

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21 \*

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The number of lay missionaries connected with the Oregon mission, to make it less secular in its character, has been greatly reduced. Six regular missionaries, including two local preach-

ers, are now sustained, besides a farmer at the Dalls. Two additional missionaries are on their way to the field. The spiritual prospects of this branch of the society's operations are regarded as flattering.

The efforts of the society in South America have not been attended with any remarkable prosperity, the labors of the missionary having been mostly confined to the English and American residents of Buenos Ayres. A few conversions are reported; and there is also a Sabbath school which has done much good.

The mission to China is only in its incipient stage. Two young men embarked on the 15th of April for Canton, with the design of proceeding to Fuh Chau, where they hope to commence operations. A deep and increasing interest is felt in the mission by the Methodist denomination in this country.

The domestic department embraces all the missions of the society in the United States, with the exception of Oregon. Under this head the German mission is first mentioned. This was commenced about ten years ago, and has been crowned with signal success. There are now 6 German districts, more than 60 circuits and stations, and about 75 German missionaries. These brethren have been instrumental in the conversion of between four and five thousand Germans, one third of whom were formerly Roman Catholics. The other statistics of the mission are as follows: 73 Sabbath schools, 75 superintendents, 383 teachers, more than 2,200 scholars, and 1,257 volumes in the libraries; 56 churches for German worship, and 19 parsonages erected in whole or in part.

Most of the Indian missions formerly under the care of this society, are now connected with the Methodist Episcopal Church South. The number remaining is nine stations and circuits, one of which has a circumference of about five hundred miles. Fourteen regular missionaries are sustained by the society; and these have about 770 Indian church members under their care, being an increase of 130 during the past year.

The Swedish mission was commenced for the benefit of Swedes in New York city, particularly for mariners. It unites a Bethel and a church for permanent residents. The missionary is a Swede, and he usually preaches twice in his native tongue every Sabbath. There is a flourishing Sabbath school connected with the mission.

In addition to the foregoing there are about 150 feeble circuits and stations which are assisted by the society. The number of missionaries employed in this department of effort is about 175; and these have nearly 12,000 church members under their care.

Addresses were made by Rev. S. Seager, Rev. D. D. Love, and E. Corderoy, Esquire, an English Wesleyan.

#### AMERICAN EDUCATION SOCIETY.

THIS society held its thirty-first annual meeting at the Tremont Temple, Boston, May 24; Dr. Justin Edwards being in the chair. An abstract of the annual report was read by Rev. S. H. Riddel, the Secretary, from which it appeared that the number of young men assisted during the year was 389, (14 more than last year;) of whom 209 were theological students, and 180 in their collegiate course. Of new applicants 104 have been received under the care of the society, and none have been refused. The aggregate of receipts during the year is \$28,299; of disbursements, \$31,212; leaving a balance in the treasury of \$5,756.

The meeting was addressed by Dr. Waterbury, of Boston, Rev. Walter Clarke, of Hartford, Connecticut, and Rev. H. W. Beecher, of Indiana.

#### AMERICAN BAPTIST MISSIONARY UNION.

THIS society held its annual meeting for business at Cincinnati, May 20; a sermon having been preached before it on the previous evening by Rev. Baron Stow, D. D., of Boston. A. H. Dunlevy, Esquire, of Ohio, one of the Vice Presidents, occupied the chair. The number of members present was reported as being 119.

The receipts of the year, ending April 1, amounted to \$85,487, besides \$10,000 received from co-ordinate societies, the government of the United States, &c.; while the expenditures amounted to \$94,339. Seven collecting agents have been employed, some of them, however, during only a part of the year. Of the periodicals of the Union, the Magazine has a circulation of 4,000 copies, and the Macedonian one of 20,000. The following abstract of so much of the annual report as relates to the missions, will convey a general idea of their present state:

Of the missions in Burmah, *Maulmain* has 2 stations, with 21 out-stations, in charge of 27 missionaries and assistants, and 36 native helpers. Several of the churches have been greatly enlarged. The total additions on profession of faith the last year, including those reported from Burmah proper, have exceeded 1,400. The schools, Burman and Karen, in all their departments have been in successful operation.

From the *Tavoy* mission the returns are incomplete. There are 2 stations and 18 out-stations, with 11 missionaries and assistants, and 26 or 28 native helpers. The theological school was opened in May, and the Burman and English boarding school the previous month; the former containing more than 20 pupils. The additions to two churches in connection with the Mergui station were 21.

The *Arracan* mission has 2 stations and 8 out-stations, 2 missionaries and 27 or more native laborers, including Karen assistants in Burmah proper. Great religious interest has



prevailed among the people, both Burmans and Karens. In twenty or thirty Karen villages are said to be one thousand Christian families.

The *Siam* mission has one station and one out-station, seven missionaries and assistants, and there are three native assistants. Five Chinese have been baptized on profession of their faith in Christ.

In the *China* mission, at two stations and three out-stations, are six missionaries and assistants, beside 8 native assistants. The Canton missionary has been transferred to Hongkong. The church had been in charge of native assistants during the absence of the missionaries. The number of members is 16, with several applicants for baptism. Both at Canton and Ningpo much missionary labor has been performed.

In the *Assam* mission are 3 stations and 8 missionaries and assistants, and 2 or 3 native helpers. The accounts from this mission last received, are of a most cheering character. The stations have all been favored with the presence of the Holy Spirit. To the three mission churches 18 have been added by baptism.

The *Teloogoo* mission, with one station, is at present in charge of 3 native laborers, the 4 missionaries and assistants belonging to it being detained in this country by sickness. The native assistants are faithful in exhortation and Bible and tract distribution; and several of the schools continue in successful operation.

The *Bassa* mission in West Africa has 1 station and 2 out-stations, 4 missionaries and assistants, and 2 native assistants. The affairs of the mission are prosperous. Three of the native population have been added to the church by baptism, and others are inquiring. The schools are well sustained.

In Europe the mission to *France*, with 7 stations and more than 30 out-stations, in charge of 1 missionary and an assistant, and 10 native preachers and colporteurs, has received 21 members on profession of their faith in Christ, and others are waiting for the privilege. The mission continues to be harassed by governmental and papal persecution; but the work advances, and was never before more full of promise. The *German* mission, with 14 stations and numerous out-stations, and 18 or 20 native laborers, has had a large increase, as in past years. More than 235 have been received by baptism, and the total number of members in more than 30 churches is about 2,000. The churches of Hamburg and Berlin have each received 73.

The *Greek* mission has 2 stations and 6 missionaries and assistants, who labor with increasing hopes of usefulness. The schools and other more informal means of instruction, both at Corfu and Piræus, give cheering promise for the future.

Among the aborigines of this country, the *Ojibwa* mission has 1 station and 2 out-stations, with 3 missionaries and assistants, and 1 native assistant. The churches have had an increase of 5 by baptism. The boarding and day school at St. Mary's has 40

pupils. The *Ottawa* mission in Michigan has 1 missionary and an assistant, at one station. Temperance, industry, and the desire of knowledge and general culture, prevail throughout the settlement. The *Tonawanda* mission or station has one missionary and assistant. The boarding school has been discontinued, but 2 district schools are to be opened, if the Indians remain on the Reservation. The *Shawnee* mission, with 4 stations, is in charge of 11 missionaries and assistants, with three native helpers. The 4 churches have received 56 members by baptism. Two meeting-houses have been built. The schools are in an improved condition, but need additional aid. The *Cherokee* mission has 5 stations and 5 out-stations, under the care of 6 missionaries and assistants, with five native preachers. A church has been organized at Cherokee. The number of baptisms reported last December was 14. Several meeting-houses have been erected.

The whole number of missions under direction of the Union is 16, with 50 stations and 93 out-stations, occupied by 101 missionaries and assistants, of whom 48 are preachers, and 144 native helpers. The number of churches reported is 108. 1,783 have been added to them by baptism the past year, making the aggregate of members about 10,000; the number of schools is 59, and of pupils from 1,500 to 1,600.

During the progress of the meeting, many interesting addresses were made. The importance of enlisting the churches in a systematic and thorough effort to increase their contributions was particularly dwelt upon. Rev. Dr. Stow, of Boston, as an encouragement to other churches, gave an account of the benevolent labors of the church under his care. Most of the members have contributed regularly, cheerfully to this work. His church authorized thirty-six persons to visit every individual, and to throw the responsibility on him of contributing or not. They did so. The committee consisted of twelve males and twenty-four females. The church numbers seven hundred members; two hundred of these are non-resident; one-third are males; two-thirds are females. It has within its limits one hundred and twenty widows. It pays one thousand dollars annually for the support of the poor. Only seventeen declined contributing; not one on the ground of being opposed to the cause of missions; twenty-three hundred dollars were contributed last year, averaging three to each member; the largest amount, one hundred dollars, was contributed by a wealthy man; the smallest, six cents, was contributed by a woman. The latter made the sacrifice. Of the one hundred and twenty widows, not one refused to contribute. Next year we intend, said Dr. Stow, to be in advance of the first church in Providence, unless it advances its contributions considerably. (This church gave last year thirty-five hundred dollars.)

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**GREECE.**—From a letter of Mr. King, dated April 16, the following extract is taken :

A week ago last Sunday was the Greek Easter. On that day the Greeks have been accustomed, I am told, to burn in effigy the traitor Judas. Out of respect to the feelings of one of the Rothschilds, who happened to be here, or for some other reason, the government gave orders that this should not take place. In consequence of this it was reported among the people that a Mr. Pacifico, a Jew residing at Athens, and who was formerly Portuguese Consul in this place, had paid a certain sum of money to the police in order to prevent the burning of Judas. This so enraged them that a multitude rushed to his house, broke his doors and windows, entered his house, broke his furniture in pieces and threw it into the street, seized as a prey his money and plate, while his family in vain implored their pity. Mr. Pacifico himself contrived to escape, and found refuge in the house of the British Ambassador. This took place at about three o'clock in the afternoon. Mr. Pacifico is mentioned in the *Minerva* as a peaceable, honorable old man.

During the feast of Easter, it is customary for the Greeks to fire guns and pistols, day and night, in every part of the city. This gives an opportunity to evil-minded persons to do harm undiscovered, and even to take life. This year three were killed, one man and two women, as is stated in some of the papers; and others were wounded. In my own house a person standing at the window was wounded in the shoulder by some one who, passing by, fired a pistol. The wound was apparently from the wadding, and not from a ball. An order from the government was, I believe, publicly read, prohibiting the firing of guns and pistols at Easter; but no other means were used, that I know of, to prevent it. The firing usually commences on Friday, continues on Saturday, but is greatest on Saturday night and on Sunday. On Tuesday it ceases.

Three days later Mr. King wrote again as follows :

I have just been informed that the monk of Mount Sinai who wrote the pamphlet against me last summer, which caused so much excitement at Syria, is writing another; and that there is a plan drawn up by the celebrated Oeconomus and a member of the House of Representatives, to be presented to the Greek government, to get me exiled from Greece; that it is approved by the Bishop of Attica, but has been opposed by the Prime Minister, not in his public capacity, because the subject has not yet been brought before the government in an official manner, but as a private individual. The King's Attorney, who last summer became convinced that there was no cause of prosecution against me, has lately been dismissed from office; and a new Minister of Religion and Education has, it is said, been appointed; and also a new Minister of Justice, though I believe he has not yet accepted. What effect these changes in the ministry may have on my case, is yet to be seen. But the enemies of the truth are no doubt exceedingly vexed at seeing me still here, distributing books and preaching the gospel publicly.

**BROOSA.**—Mr. Schneider has recently made a visit to the infant churches at Nicomedia and Ada Bazar. He was much encouraged by what he saw and heard, particularly at Nicomedia. In respect to the latter he says, "Taking into view the Armenian population of the place, the progress of the truth has been as great, if not greater, than at the capital. God will doubtless perfect what he has begun in a manner so promising."

**SYRIA.**—The admission of John Wortabet, a pupil in the former seminary, to the church at Beirut was mentioned in the last *Herald*. Under date of April 12, Mr. Thomson says: "He is a promising young man, and we hope to see him a preacher of the gospel before a long time shall have elapsed. He has given up the practice of medicine, in which he has been engaged during the last year and a half at Tripoli, and has commenced the study of theology. We hope he may be ready to accompany any new missionaries to Aleppo, or wherever a new mission shall be established." Mr. Thomson also states that several other persons are candidates for admission to the church. The Arabic congregation at Beirut is represented as quite interesting.

**CEYLON.**—Mr. Meigs, in a letter dated March 10, says that the government agent of the province is very friendly to the mission. "He has lately made a donation of thirty pounds to Mr. Poor, to build a new school room at Tillipally for a select school of girls; and he has offered twenty-five pounds to assist in erecting small village churches. He also subscribes ten pounds a year to the Bible Society."

Another letter of Mr. Meigs, March 19, announces the death of Mr. Whittelsey. This painful event occurred at Dindigul, March 10, after an illness of only a few days. Mr. Whittelsey had been in feeble health for some time, and had gone to the continent for its improvement; at Dindigul, however, he was seized with an inflammatory fever, which terminated his life. "The mission," says Mr. Meigs, "has sustained a great loss; and so has the cause of missions to the heathen."

**SIAM.**—At the close of the last year Mr. Caswell relinquished his preaching service near the wat of Chau Fa; and he discontinued his English class at the same time. The principal reason for the adoption of this measure was, that the tract house needed a preacher; and this was a better place for such an exercise. Mo, the Siamese member of the mission church, "continues

to appear well as a Christian." One of the Chinese communicants "is exerting a healthful influence." The other Chinese member of the church has been suspended from the privileges of Christ's house.

**CHOCTAWS.**—From a letter of Mr. Wright, dated at Wheelock, May 13, it appears that seventy persons were added to the church at that station by profession in 1846.

**CHEROKEES.**—Mr. Willey, writing from Dwight, April 30, says that seven persons were admitted to the church at that place on profession within about a year preceding the date of his letter; and two others were candidates for Christian fellowship. He also writes:

During the night in which the old year went out, and the new year came in, we were watching around the death-bed of one of our little school girls. At two o'clock in the morning she died. There was not much heard of "happy new year" among us that day. This death, and what was said in connection with it, made a deep impression on the mind of the girls, and, indeed, on all about us. As a church we observed the first Monday in the year as a day of fasting and prayer. This had a tendency to deepen the serious impressions already existing. The strength of feeling increased through the term, which closed the middle of February. The vacation was only two weeks; but the result was much as we expected, or at least feared. The seriousness began to be dissipated from many minds. Three or four, or more, continue to appear like Christians; and some of them appear very well. One is this day to be examined for admission to the church. The children have received more instruction of a kind which they very much need, than they would have received in other circumstances. There is still a degree of attention on the part of many to preaching and instruction, which is not common; and one late case of seriousness has occurred.

Under date of May 4, Mr. Willey mentioned other indications of the Spirit's presence at Dwight.

**ABENAKIS.**—A letter from Mr. Osunkhirhine, May 22, states that two persons had been examined for admission to the church, and two backsliders had been reclaimed. There are twelve or fourteen children in the school, who are making commendable progress in their studies.

### Home Proceedings.

#### MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the Board and its objects was held in Broadway Tabernacle, New York, May 14; Hon. Theodore Frelinghuysen, the President, being in the chair. A brief statement, exhibiting a general view of the missions, having been read by Dr. Anderson, addresses were made by Dr. Vermilye, of New York city, Rev. J. D. Condit, of Newark, New Jersey, Rev. F. D. W. Ward, missionary from Madras, Rev.

H. W. Beecher, of Indiana, and Rev. J. P. Thompson, of New York city.

A similar meeting was held in Tremont Temple, Boston, May 27; Dr. Codman presiding. A general survey of the missions was presented by Dr. Anderson; after which the meeting was addressed by Rev. F. D. W. Ward, missionary from Madras, Rev. S. L. Pomroy, of Bangor, Maine, and Rev. H. W. Beecher, of Indiana.

#### MEETING OF AN AUXILIARY.

THE Foreign Mission Society of the Valley of the Mississippi held a public meeting at Cincinnati, May 25; Dr. Beecher, one of the Vice Presidents, being in the chair. Rev. S. G. Spees, the Corresponding Secretary, read an abstract of the society's report; after which addresses were made by Rev. C. H. Reed, of New York city, Dr. Parker, of Philadelphia, and Dr. Cox, of Brooklyn, New York.

## DONATIONS,

### RECEIVED IN MAY.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr.	2,248 24
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
East Falmouth, Coll.	7 00
Falmouth, Cong. ch. and so. (of wh. to cons. PRINCE JENKINS an H. M. 100;) 180; s. a. chil. 5;	185 00
Harwich, Cong. ch. and so. m. c. 25;	
Mrs. C. H. I;	26 00
Orleans, Cong. ch. and so.	43 00
South Dartmouth, Cong. ch. and so.	25 00—236 00
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Williamstown, m. c. in college,	10 00
<i>Boston, Ms. S. A. Danforth, Agent,</i>	
Central Ch. gent. and la. 2,400; m. c. 187.09;	2,587 09
Old South ch. gent. and la.	2,543 75
Bowdoin-st. ch. do. 2,142.87; m. c. 174.13; s. a. scholars for Madras miss. 30;	2,347 00
Mount Vernon ch. gent. and la. 1,801.06; m. c. 202.91;	2,003 07
Essex-st. do. gent. and la.	1,726 38
Park-st. do. 1,104.25; la. 425.87;	1,530 12
Salem-st. do. 424.35; m. c. 93.62;	517 97
Pine-st. do. 400; m. c. 68.92;	468 92
Phillips ch. 252.25; m. c. 23.23;	275 48
Maverick ch.	288 69
Church of the Pilgrims,	80 00
Mariners' ch.	45 50
Mass. miss. so. as inc. from Mrs. Osborne's legacy, for prop. the gospel among the Ind. of North America, 60; fem. so. of Boston and vic. for pro. Chris. among the Jews, for support of Mr. Schauffer, 88.06; A. B. 2; other donations, particulars of which have been published, 891;	1,041 06
United m. c. Park-st. ch.	383 45
	15,838 48
Ded. amount prev. ack.	10,150 61—5,687 87
<i>Buffalo &amp; Vic. N. Y. J. Crocker, Agent.</i>	
Buffalo, 1st pres. ch. m. c.	84 02
West Aurora, Cong. ch.	4 50—68 52
<i>Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.</i>	
Kirby, L. Wood,	5 00
St. Johnsbury, E. and T. Fairbanks and Co. wh. cons. FRANKLIN FAIRBANKS an H. M.	100 00—105 00

<b>Cheshire Co. N. H. Aux. So. W. Lamson, Tr.</b>	
Alstead, m. c.	23 53
Gilsum, La.	2 00
Keene, m. c.	9 33
New Alstead, Ch. and so. which and prev. dona. cons. Rev. A. C. PAGE an H. M.	20 00
Sullivan, A gent.	3 00—57 86
<b>Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.</b>	
Burlington, m. c. 15,34; indiv. 12,50;	27 74
Hinesburgh, Cong. ch.	30 00
Underhill, do.	25 81—83 55
<b>Cumberland Co. Me. Aux. So. D. Evans, Tr.</b>	
Brownfield, Cong. ch.	6 00
Chesterfield, Rev. J. Sewall,	6 50
Cumberland, Joseph Shaw, dec'd,	28 00
Palmouth, 1st par m. c.	23 00
N. Yarmouth, 1st par. miss. asso.	34,75; la. 33,38; m. c. 35; 2d par. contrib. 7,27; gent. 14,70; la. 26, 33; m. c. 10; Rev. C. Hobart, 10;
a lady, 2; s. s. class, 63c.	174 15
Portland, High-st. ch. m. c. 37,90;	la. 49;
Scarboro', Rev. A. Fish,	5 00
South West Bend, Rev. J. Elliott,	1 00—330 55
<b>Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.</b>	
Amesbury Mills, Cong. so. la.	18 00
E. Bradford, s. s. class,	2 00
Georgetown, Cong. church and so. to cons. Rev. JOHN M. PAINE an H. M.	56 50
Haverhill, Centre cong. ch. m. c. 27, 45; A. Kittredge, wh. and prev. dona. cons. GEORGE K. MONTGOMERY of Bradford, an H. M. 25;	52 45
Newbury, 1st par. young la. Ceylon so. 25; a friend in Mr. Withington's so. 5;	30 00
West Newbury, 1st par. la. for a child at Ahmednuggur,	90 00—178 95
<b>Essex Co. South. Ms. Aux. So. C. M. Richardson, Tr.</b>	
Anisquam, m. c.	9 00
Beverly, Washington-st. ch. m. c.	45; gent. 13; la. 42; wh. cons.
ISAACHAR LEFAVOUR an H. M.	100 00
Danvers, N. so. 64,38; Mrs. J. Adams, 5; 3d so. which cons. Rev. RICHARD TOLMAN an H. M. 50;	119 28
Manchester, La.	10 00
Salem, Howard-st. m. c. 3,05; S. ch. m. c. 6,27; Tab. ch. and so. 5,38;	14 70
South Danvers, Friends,	10 00
Topsfield, Coll.	86 35—349 33
<b>Fairfield Co. East. Ct. Aux. So. S. Sterling, Tr.</b>	
New Fairfield, A friend,	5 00
Sherman, La.	21 00—26 00
<b>Fairfield Co. West. Ct. Aux. So. C. Marvin, Tr.</b>	
Greenwich, Rev. M. Mead,	3 00
<b>Franklin Co. Me. Conf. of Chs. Rev. I. Rogers, Tr.</b>	
Farmington, Rev. I. R.	50
Temple, m. c.	2 50—3 00
<b>Franklin Co. Vt. Aux. So. C. F. Safford, Tr.</b>	
Fairfield, D. M. 3; W. M. 2;	5 00
Montgomery, Two friends,	2 20
St. Albans' Cong. ch. and so.	100 00
Swanton, Benev. so.	15 00
	122 20
Ded. disc.	80—121 40
<b>Grafton Co. N. H. Aux. So.</b>	
Bath, Cong. so.	9 00
Bethlehem, Mrs. E. Woodbury, for ed. of N. Amer. Indians,	50 00—59 00
<b>Greene Co. N. Y. J. Doane, Agent.</b>	
Durham, 1st pres. ch. m. c. 7,25; a friend, 2,25;	9 50
<b>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</b>	
Greenwich, Cong. church and so. (of wh. for Joseph Antrim Webb, Madura, 20;)	64 00
Northampton, 1st ch. s. s.	50 00
Prescott, m. c.	3 00—117 00
<b>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</b>	
Millbury, 2d ch.	77 25
Northbridge, Coll. to cons. Rev. WILLIAM BATES an H. M.	50 00
	127 25
Ded. countf. note,	2 00—125 25
<b>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</b>	
Hartford, Centre ch. W. B.	10 00
<b>Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.</b>	
Glastenbury, Eastbury so. m. c. 14;	an indiv. 10;
Middletown, 1st so. gent. and la.	35 00
New Britain, S. cong. ch. s. s. 30; H. North, for sup. of two pupils at Oroomiah, 25;	55 00—114 00
<b>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</b>	
Antrim, Gent. 18; la. for Abby M. Whiton, Ceylon, 25;	43 00
Hillsboro' Bridge, Cong. ch. m. c.	8 35
New Boston, Pres. ch.	45 00
Wilton, La. wh. and previous dona. cons. Rev. CHARLES WHITING an H. M.	29 00
	125 35
Ded. worthless note,	1 00—124 35
<b>Kennebec Co. Me. Conf. of Chs., B. Nason, Tr.</b>	
Hallowell, 1st ch. and so.	62 51
<b>Lincoln Co. Ms. Aux. So. Rev. E. Seabury, Tr.</b>	
Bath, Winter-st. so. (of wh. fr. Mrs. E. Tallman for Ammi R. Mitchell, Ceylon, 20;)	214 66
Lewiston Falls, Cong. ch. and so.	59 68
Lisbon, Ch. and so.	2 00—275 74
<b>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</b>	
Watertown, La. for fem. orphan sch. Bombay,	12 00
<b>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</b>	
Canterbury, Cong. ch. and so.	20 00
Concord, E. par. m. c.	12 18
Dunbarton,	5 25
East Boscawen, m. c.	13 50
Hopkinton, Gent. 41,66; la. 21,08;	m. c. 12,48;
Loudon, A friend,	1 00
Pembroke, Gent. 18,50; la. 20;	38 50
Warner, Cong. so.	8 77—174 42
<b>Middlesex North &amp; Vic. Ms. Char. so. J. S. Adams, Tr.</b>	
Clintonville, Juv. miss. so. for Joseph Myron Eaton and Harriette Doane Eaton, Ceylon,	40 00
Littleton, Ortho. cong. ch.	23 67—63 67
<b>Monroe Co. &amp; Vic. N. Y. E. Ely, Tr.</b>	
Adams Basin, Pres. ch.	3 20
Chili, A friend,	2 10
Fairview, Pa. Pres. ch.	3 81
Gerard, Pa. do.	11 04—20 15
<b>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</b>	
New Haven, 1st ch. and so. 210,50; faculty and students in Yale college, 100; union m. c. 11,89;	392 39
<b>New London &amp; Vic. Ct. Aux. So. C. Chew, Tr.</b>	
North Lyme, a lady,	50 00
<b>New York City &amp; Brooklyn, Aux. So. J. W. Tracy, Tr.</b>	
(Of wh. fr. R. Bigelow, of Mercer-st. ch. to cons. EDWARD BIGELOW an H. M. 100; E. Wainwright, of do. to cons. W. P. WAINWRIGHT an H. M. 100; H. Holden, to cons. ABRAHAM WAKEMAN an H. M. 250; West pres. ch. Scudder miss. so. for H. M. Scudder, 46; la. asso. of Bleeker-st. pres. ch. 94,50; Am. fem moral reform so. for fem. sem. at Wailuku, 95,95;)	2,516 61
<b>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</b>	
Dedham, S. sch. and so.	13 00
Dorchester, Dr. Codman's so. a friend, 50 60	Foxboro', Cong. ch. and so. 148,28;
m. c. 11,52; (of wh. to cons. JASON COMET an H. M. 100;) D. Carpenter, to cons. Mrs. SUSAN A. ALDEN an H. M. 100;	259 80
Roxbury, Gent. 35; la. 15; m. c. 7,40;	57 40
Sharon, Cong. ch. and so. 27,73; m. c. 15,05;	43 78—422 93
<b>Old Colony Ms. Aux. So. W. Crocker, Tr.</b>	
Fairhaven, 1st cong. ch. 170; centre ch. and so. 60;	230 00
Middleboro', do. m. c. 31,36; gent. 55,47; la. 58,67;	145 50
New Bedford, N. cong. ch. and so. wh. cons. Rev. AZARIAH ELD-	



RIDGE an H. M. 154; Pacific ch. and so. 30;	184 00
Rochester, Centre ch. m. c. 4,07; juv. so. 4,50; Mattapoisett, ch. and so. 74,12; Sippican, Mr. Cobb's ch. and so. 32;	114 69—674 19
Oneida Co. N. Y. Aux. So. J. Dana, Tr.	131 00
Augusta, Cong. ch.	10 00
Deerfield, C. Preston,	5 00
Redfield, A. Johnson,	30 00
Richland, Cong. ch.	10 44
Trenton, Rev. B. D. Evans, 5; Mrs. C. D. and Mrs. D. 4; Mrs. B. 62c. s. s. 82c.	21 09
Utica, 1st pres. ch. 11,09; H. Ferry, 10;	200 53
Verona, 2d cong. ch. wh. cons. Rev. LEWIS BENEDICT an H. M. 55,50; ack. in May as fr. Vernon.	300 00
Orange Co. Vt. Aux. So. J. Steele, Tr.	30 00
Newbury, Cong. so.	24 65—54 65
West Randolph, do.	1 00
Orleans Co. Vt. Aux. So. T. Jameson, Tr.	7 70
Albany, Mrs. Pearsons,	7 00—15 70
Brownington, Cong. so.	10 00
Irassburgh, do.	10 00
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.	20 00
Albany, Cong. ch.	34 47—54 47
Fryeburg, m. c. 19,47; H. C. Buswell, 13;	158 65
Palestine Miss. So. Ms. E. Alden, Tr.	56 89
East Randolph, Gent. 54,20; la. 74, 79; m. c. 23,44; juv. miss. so. for Cattaraugus miss. 6,22;	109 80
North Bridgewater, S. par. gent. and la.	17 35
N. Weymouth, Cong. so. coll. 82,70; m. c. 20,10;	36 46—372 15
Scituate, Trin. cong. ch. and so.	21,31; m. c. 15,15;
South Weymouth, Mr. Lewis's so.	300 00
Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.	43 00
Bangor, 1st cong. church and so. for miss. to Greece, 43; s. s. prev. ack. for Joseph Garland and Alexander Drummond, Ceylon, 80;	18 57
Pilgrim Asso. Ms. J. Robbins, Tr.	30 00
Kingston, 2d cong. ch. and so. 10; m. c. 8,57;	193 38
Pembroke, Miss Mary C. Ford, (of wh. for Nathaniel Ford, Ceylon, 20.)	51 92—293 87
Plymouth, 2d ch. and so. of the Pilgrimage, (of wh. to cons. JOSHUA ROBBINS an H. M. 100;) 141,38; la. 30; an indiv. 10; 4th ch. m. c. 12;	84 00
Plympton, Cong. ch. and so. gent. 19; la. 22,07; a friend, 10,25;	5 00—89 00
Rhode Island, Aux. So.	20 00
Central Falls, Cong. ch. and so. m. c. 32; gent. 35; la. 17;	20 00—40 00
Kingston, Cong. ch. m. c.	5 00—89 00
Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.	20 00
Atkinson, Cong. ch. and so.	20 00—40 00
Windham, A friend, by W. Davidson,	5 00
St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.	10 00
De Kalb, Pres. ch.	148,56; gent. 72,07; la. (of wh. for Constantine Blodgett and Hannah Blodgett, Ceylon, 40;) 79,37; 300 00—310 00
Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.	1,031 25
Wolfboro', N. par. a lady,	5 00
Taunton & Vic. Ms. Aux. So.	10 00
Mansfield, Evan. cong. ch. and so. m. c.	10 00
Pawtucket, Cong. ch. and so. m. c. 148,56; gent. 72,07; la. (of wh. for Constantine Blodgett and Hannah Blodgett, Ceylon, 40;) 79,37; 300 00—310 00	
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	1,031 25
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.	
Brownhelm, a bal. 25c.; Charlestown, 24; Chatham, 22; chil. 31c.; m. box, 25c.; wh. and prev. dona. cons. Rev. CALLED BURDANK an H. M.; Cuyahoga Falls, 10,74; Defiance, 3; East Bronson, 2,62; Elyria, 31,50; Fitchville, 8,39; Granger, 50c.; Rev. J. Samson, 10;	

Greenfield, 20,63; J. Childs, 30; M. Lawrence, 20; Lyme, 33; C. Smith, 10; J. Seymour, 10; C. R. 5; s. s. 3,91; Medina, 5; Mrs. Peck, 1; Milan, Jay miss. so. 25,25; Norwalk, 120; a friend, 1,87; chil. 1,56; Oberlin, Mr. H. 75c; Perryburg, R. Knox, 10; Peru, 12,50; Plymouth, 20,95; A. Brink and fam. 10; Ruggles, 17,96; Tallmadge, G. Walcott, 4; Vienna, 8; Wellington, S. Clark, 15; York, m. c. 4,60; avails of leather, 3;	507 54
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.	5 00
Grafton, A friend,	40 41
Windham Co. South, Ct. Aux. So. Z. Stone, Tr.	31 00
Westminster, Gen. 16,41; la. 24;	4 00—35 00
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.	100 00
Chester, Cong. so. 16; m. c. 15;	5 00
Windsor, Three indiv.	54 42
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.	41 00—100 42
A friend, to cons. Mrs. Lucy B. Howe an H. M.	
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.	
Sanford, J. Frost,	
Wells, Cong. ch. and so.	
York, 1st ch. and so.	
Total from the above sources,	\$18,046 30

## VARIOUS COLLECTIONS AND DONATIONS.

A friend, 100; do. 25; J. E. F. 5;	130 00
Albany, N. Y. 2d pres. ch. fem. miss. so.	50 00
Amsterdam Village, N. Y. Pres. ch. m. c. 36,89; mater. asso. for Montgomery S. Goodell, Ceylon, 20;	56 89
Andover, Ms. Chapel ch. 50; W. par. cong. so. 50;	100 00
Athens, Pa. La. benev. so. for John Shepard,	21 00
India, 20; R. H. P. 1;	5 00
Athens, Ten. S. K. Reeder,	13 37
Babylon, N. Y. Pres. ch.	2 00
Brownstown, Mich. Rev. D. Emerson,	10 00
Byron, N. Y. Mrs. A. Clark,	11 00
Cairo, N. Y. Pres. ch. s. s. 6; Rev. P. Snyder, 5;	
Cambridge, Ms. Shepard ch. and so. 156,75; miss. sow. so. 34;	190 75
Chelsea, Ms. Winnisimmet ch. and so. m. c.	22 62
Cherry Ridge, Pa. Miss M. D.	2 00
Chicago, Ill. 1st pres. ch. and so.	57 00
Cleveland, O. do. 224,50; J. A. Foote, 5,50;	220 00
Connecticut, A friend,	50 00
Constableville, N. Y. Rev. A. Chapin and wife, 20; T. and E. Miller, 3;	23 00
Crown Point, N. Y. 2d cong. ch. m. c. 27,50; A. Penfield, 20; cong. ch. 3,50;	51 00
Deerkertown, N. J. Pres. ch. m. c. 8,36; s. s. 4,50;	12 86
Delhi, N. Y. Misses Dennis,	2 00
Dorset, Vt. Mrs. Jackson,	4 00
Dracut, Ms. W. par. cong. so.	15 25
East Cambridge, Ms. m. c.	9 00
Elkton, Md. s. s.	3 25
Fairfield, N. J. Fem. mite so.	14 50
Fishkill, N. Y. H. L. Van Vechten,	1 25
Gettysburg, Pa. Pres. ch. m. c.	29 10
Glen's Falls, N. Y. Pres. ch. m. c.	25 00
Godfrey, Ill. Rev. W. Chamberlain,	10 00
Greenbush, N. Y. 1st pres. ch. m. c.	26 38
Hermit's Grove, N. C. Mr. Brabston's ch.	6 00
Jacksonville, Ill. Dr. Russell,	5 00
Jordan, N. Y. Pres. ch. m. c.	70 00
Kingboro', N. Y. Mrs. A. Potter, 60; Mrs. S. Giles, 10; J. Smith, 10; D. R. 5; R. B. 3; cash, 1,25;	89 25
Lawrence, Ms. Lawrence-st. s. s.	1 00
Lexington Heights, N. Y. Pres. ch.	28 50
Leyden, N. Y. La. for fem. sch. at Madura,	20 62
Macon, Ga. Edwin Graves,	50 00
Madison, N. Y. Coll. 101; m. c. 12,67; wh. cons. Mrs. ORINDA G. PLATT an H. M.	113 67
Malden, Ms. Cong. so. m. c.	15 00
Marathon, N. Y. J. M. Roe,	5 00
Mendham, N. J. Miss Morris,	3 00
Meredith Village, N. H. Cong. ch. and so.	28 00
Methuen, Ms. 1st par. gent. and la. 124,72; m. c. 28,68;	153 40
Mexico, N. Y. 1st pres. ch. and so.	14 00
Middletown Pt. N. J. W. Parker,	5 00
Millstone, N. J. 1st. pres. ch.	7 00

<i>Minersville, Pa.</i> Welsh cong. ch.	68 00
<i>Monroe, Mich.</i> Pres. ch.	15 00
<i>Montgomery co. Md.</i> A lady,	5 00
<i>Newark, N. J.</i> Rev. Dr. Eddy,	10 00
<i>New Palz Landing, N. Y.</i> Pres. ch.	20 00
<i>New Providence, N. J.</i> Pres. ch. wh. and	
prov. dona. cons. JOHN LITTLE an H. M.	43 00
<i>New Rochelle, N. Y.</i> A friend,	29 00
<i>Northport, N. Y.</i> Fresh Pond, pres. ch. m. c.	7 21
<i>Newton, Ms.</i> W. par. a friend,	20 00
<i>North Reading, Ms.</i> Rev. E. W. Allen, 6;	
m. c. 5;	
<i>Northville, N. Y.</i> Cong. ch. for John Wells,	11 00
Ceylon,	
<i>Osbornville, N. Y.</i> Young people's benev. so.	20 00
<i>Parsippany, N. J.</i> Pres. ch. 35; Rev. J. Ford,	10 50
15; la. rea. and sew. so. 22;	
<i>Philadelphia, Pa.</i> (Of wh. for sup. of a child	
at Gaboon, 15;) 20; Cedar-st. pres. ch.	
8,50; 5th pres. ch. M. B. and wife, 10; W.	
R. 10; T. S. 5; miss. so. of 1st Ind. ch. for	
<i>Helen Chambers, John Chambers, and A.</i>	
<i>H. Bartis, Ceylon, 60; central pres. ch.</i>	
<i>Rev. A. Rood, 10; a lady, for Batticotta</i>	
<i>sem. 40; Mrs. Hildeburn, 10; Clinton-st.</i>	
<i>pres. ch. J. B. 25;</i>	
<i>Port Penn and Draxgers, Del.</i> Fem. mite	
so. for George Foot, Ceylon,	
<i>Reading, Ms.</i> S. par. D. Nichols, 6; B. Yale,	
10;	
<i>Salisbury, N. C.</i> Mrs. MARY ADAMS, wh.	
cons. her an H. M.	100 00
<i>Sandusky city, O.</i> lat cong. ch.	100 00
<i>Savannah, Ga.</i> A friend,	4 00
<i>Sheldon, N. Y.</i> Cong. ch.	11 50
<i>Shelter Island, N. Y.</i> A gent.	5 00
<i>Shepardstown, Va.</i> Pres. ch.	8 00
<i>Sidney Plains, N. Y.</i> Cong. ch.	7 67
<i>Southold, N. Y.</i> Pres. ch. s. s. miss. so.	3 45
<i>South Paris, Me.</i> S. Morse,	10 00
<i>St. Catharines, C. W.</i> Mr. Baynes' so. m. c.	
22; s. s. 5;	27 00
<i>Stonham, Ms.</i> Cong. so. gent. and la.	66 00
<i>Tennessee, A</i> lady,	600 00
<i>Tewkesbury, Ms.</i> Cong. ch. and so. 56,70;	
Mr. and Mrs. Kimball, 10;	66 70
<i>Troy, N. J.</i> Fem. benev. so.	15 00
<i>Trumansburgh, N. Y.</i> 1st pres. ch.	53 00
<i>Walton, N. Y.</i> 2d cong. ch. m. c.	25 00
<i>Wauwatosa, W. T.</i> Cong. ch.	5 00
<i>West Bloomfield, N. J.</i> Fem. benev. so. for	
H. M. Scudder's sch.	30 00
<i>West Leyden, N. Y.</i> Pres. ch.	3 00
<i>Williamsport, Pa.</i> 2d do. 15,33; m. c. 5,73;	
Rev. W. Stetling, 5; Misses Hall, 3;	29 06
<i>Winchester, Ill.</i> Pres. ch.	23 75
<i>Woburn, Ms.</i> 1st cong. ch. and so. gent. and	
la. asso. wh. cons. ANNER RICE an H. M.	164 41

## IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

<i>Ahmednuggur and Seroor, in 1843 and 1844.</i>	
m. c. R's 181, 12, 2; for girls' boarding	
sch. 533; B. Hutt, 700; a friend, 203;	
Maj. Shaw, 150; Capt. Gibune, 100;	
Col. Tompkins, 100; E. H. Townsend,	
100; H. W. Reeves, 100; J. F. C.	
Jameson, 100; Col. Standwith, 100; D.	
Davidson, 77, 8; H. B. 60; R. Y. Ba-	
zett, 50; Capt. Ward, 42; Col. Capon,	
50; Capt. Warden, 38; Maj. Hyslop,	
30; Dr. Edwards, 30; T. Graham, 5;	
Raghoo Narayan, 24; R's, 2,774, 4, 2,	1,360 00
<i>Bombay, in 1843-6.</i> R. T. Webb, R's, 911,	
9, 2; T. Lancaster, 100; J. St. C. Jame-	
son, 100; E. Lyon, 335; E. Lyon and	
others, 460. 8. 11; Gen. Tompkins, 100;	
W. Shepard, legacy, 500; Mrs. Carr,	
173; G. M. 100; J. P. Larkins, 220; W.	
Jacob, 102, 12; J. Field, 200; A. Eyon	
and friends, 105; S. Stack, 100; H. Mil-	
ler and friends, 200; Miss Abercrombie,	
260, 6; D. Davidson, 250; Mrs. David-	
son, 30; A. M. 100; Mrs. Townsend,	
50; Mrs. Pigott, 50; Rev. W. J. L.	
Fletcher, 75; J. G. Malcolmson, 50; H.	
W. Freedy, 50; E. H. Townsend, 125;	
officers and crew of U. S. Frigate Bran-	
dywine, for a font of Hindoostanee type,	
457, 3; av. of fancy work, 322, 8; W.	

Ward, 120; Sir R. K. Arbuthnot, 60;	
sacramental coll. 50, 12; Mrs. Murray,	
59; E. Danvers, 84; G. Moore, 50; M.	
Stowell, 50; indiv. 475, 8. Rs. 6,468, 3, 1;	2,940 00
<i>Ceylon, in 1843 and '44.</i> Lt. Maberly,	
£20; W. Ferguson, 0. 10. 0; Rev. J. C.	
Smith, 8. 6. 8; native evan. so. 6. 3. 2;	
Varany fem. char. so. 2. 5. 0; Rev. J. R.	
Eckard, 10. 15. 0; Maj. Alcott, 1; Mr.	
Higgs, 1; Sir A. Oliphant, 4; Madras,	
H. Stokes, 15; £68. 19. 10;	336 00
<i>Doaksville and Pine Ridge, m. c.</i>	23 00
<i>Fort Gibson, m. c.</i>	29 12
<i>Fort Towson, m. c.</i>	14 12
<i>Park Hill, m. c.</i>	24 25

26,333 20

Ded. \$14 ack. in Feb. fr. S. Britain, Ct.  
and \$24,75; ack. in May, fr. Fincastle,  
Va. intended for other societies,

\$26,294 45

## LEGACIES.

<i>Canton, Ct.</i> Mrs. Amelia Everest, by B. Ely	
and H. Ely, Adm'rs, (prev. ack. 2,926,78;)	71 55
<i>Catskill, N. Y.</i> Orrin Day, by J. Powers, C.	
Day, and S. S. Day, Ex'rs,	2,400 00
<i>Gloversville, N. Y.</i> Sidney S. Mills, by Rev.	
Dr. Yale, (prev. rec'd 200;)	200 00
<i>Madison, N. Y.</i> Jonathan Pratt, int. by C.	
Rice, Ex'r,	10 00
<i>Milton, Ct.</i> Zadok Raymond, by J. F. Chap-	
man, Ex'r,	4 08
<i>New York City, Mrs. Eleanor Wood, by T.</i>	
Denny,	500 00
<i>Northampton, Ms.</i> Lemuel Clark, by H. Fer-	
ry, Ex'r, (prev. rec'd 900;)	100 00
<i>Shepardstown, Va.</i> John Melvin, by Rev. T.	
J. Hargrave, 100; ded. disc. 1,56;	98 44
	\$3,384 07

Amount of donations and legacies acknowledged in  
the preceding lists, \$29,678 52. Total from August  
1st to May 31st, \$174,809 45.

## DONATIONS IN CLOTHING, &amp;c.

Two friends, 50 cop. Scripture Manual.	
<i>Albany, N. Y.</i> Emmons's Works, fr. J. A.	
Patno, for Mr. Kingsbury, Pine Ridge.	
<i>Bridgeport, Ct.</i> A box, fr. la. of N. cong. so.	
for R. Armstrong, Honolulu,	25 00
<i>Derby, Vt.</i> A box, fr. fem. sew. so.	27 30
<i>Gilead, N. H.</i> du. fr. la. for Indian stations,	13 93
<i>Greenfield, Ms.</i> A box fr. D. Marsh, for Mr.	
Everett, Constantinople.	
<i>Harrisburg, Pa.</i> A box fr. la. for Mr. Alex-	
ander, Maui,	70 00
<i>Hartford and Colebrook, Ct.</i> A box, fr. friends,	
for Mr. Stocking, Orooniah; do for Mr. E.	
Smith, Beirut,	70 00
<i>Lowell, Ms.</i> A box, fr. John-st. sew. cir. for	
Mr. Bliss, Erzereom.	
<i>Mars Bluff, S. C.</i> A box, for Mr. Wilson,	
W. Africa.	
<i>Middleboro', Ms.</i> A barrel, fr. fem. miss. so.	
of 1st par. for La Pointe.	25 29
<i>Middlebury, Vt.</i> A box, for Dr. Perkins,	
Orooniah.	
<i>Montrose, Pa.</i> A box, fr. J. and B. R. Lyons,	
for L. Lyons, Waimea.	
<i>Philadelphia, Pa.</i> A box, for Mr. Alexander,	
Maui.	
<i>Salem, Ms.</i> Two prs. shoes fr. W. Knight.	3 00
<i>South Braintree, Ms.</i> Two bundles, fr. la.	
sew. cir. for Ceylon miss.	
<i>Syracuse, N. Y.</i> A box, for Mr. McKinney, S.	
Africa.	

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, stationery, slates,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, fulled-cloth, flannel, domestic  
cotton, etc.